EXAMINATION AND ANALYSIS

OF

THE MACKENZIE MANUSCRIPTS

DEPOSITED IN THE

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BY

THE REV. WILLIAM TAYLOR.

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Examination and Analysis of the Mackenzie Manuscripts deposited in the Madras College library. By the Reverend WILLIAM TAYLOR.

Palm-leaf MS. No. 217, counter mark 74.

A :—TAMIL.

I.—*Cónga désa Rájákal.*

There are two copies of this valuable manuscript both of which were read and compared together. The one was found to be an imperfect copy of the other, having besides a considerable chasm in the middle: the superior copy has also a short break in the passage relating to a change of VISHNU VERRD'HANA of *Talcád* from the *Jaina* to the *Váishnava* faith; there is also an omission of one or two names. In other respects the better manuscript is complete. The palm-leaves of this copy (and of the inferior one also) had suffered much from being eaten through by insects: in some places letters, in others words, were quite eaten away: these, however, could be made out by a little attention; and to prevent further illegibility, I directed the manuscript to be restored in paper, forming a valuable record.

Though the title indicates only a narrative of the ancient *Cónga-désam* (being as it would appear the same with the modern *Coimbatore* country) yet the work contains distinct chapters, or sections, which might be regarded as distinct productions on the *Chóla*, *Oyisála* and *Vijayanagara* kingdoms; these kings having been successively conquerors of the *Conga* country. The first record of the country goes up nearly to the commencement of the Christian era, and narrates the rule of some chiefs down to the close of the ninth century, and conquest of the country about that time by ADITYA VARMA a *Chóla* prince. Various matters are narrated in connexion with this dynasty, and some light is thrown on the *Pándya-désam*, such as the records of that kingdom would not own. The *Cónga* country then seems to have come under the rule of the *Oyisálas* whose capital was above the Gháts, in the Mysore country. These gave way before the *Ráyers*, of *Bisnagur*.

Both dynasties of *Oyisálas* and *Ráyers* are given from the commencement. The record is brought down to a period subsequent to the transfer of the remains of the *Ráyer* power to *Pennacóndai;* and concludes with narrating warlike operations in the *Mysore* country, with the siege and storming of *Seringapatam* A. D. 1609-10, nearly two hundred years antecedent to a like event which made it for a time

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so famous. At that time it is said to have come into the possession of the rája Udiyar of *Mysore.*

The manuscript is for the most part free from the mythological fable which usually disfigures *Hindu* documents, and is well supported by dates; in general referred to inscriptions which are mentioned; and many grants of land are specified with such reference. On the whole this is one of the best, and most valuable manuscripts in the collection. A more full abstract is not here given seeing that sometime since, I translated the whole; and intend to transmit a copy of it to the Bengal Asiatic Society for insertion, if thought worthy by them of such distinction, in the transactions of that illustrious Society.

Professor Wilson's notice of this manuscript will be found in Des. Cat. Vol. I. p. 198.

Books of Manuscripts on paper. *Book No.* 12, *countermark* 766.

Section 1.—*The universal deluge according to the account of the Jaina people in the Chettupat district.*

The account was given by one named Cavunde'svarer. There are some geographical details of the neighbourhood of the *Himálaya* mountains, with chronological definitions dealing in magnificent periods of time, and narrating changes of those periods. Bounds of *Dherma Cándam,* and *Mléchch'ha Cándam.* The period of great heat—of fire—rain—previous to the deluge; then other kinds of showers—among them of sugarcane juice—of poison—quintessence of poison; by which means the earth sinks down depressed. Then come showers of milk—nectar—water, and afterwards the earth becomes restored: grass, plants, shrubs, &c. re-appear. Men also again inhabit the earth, who dwell on it and increase. After forty thousand years, the *Menus,* and *Chacravertis* are born, and continue to rule. Then comes a period of twenty crores of crores of years, at the close of which the seven kinds of showers, as before, introduce the *yuga pralâya,* or periodical deluge. Certain other changes occur down to the year 2480 of the *kali-yuga,* corresponding with the year of the era of *Saliváhana* 1739 (A. D. 1817 when possibly the account was given). After another 18,000 years, there will be extreme heat for 21,000 years, and then in the *Dherma Cándam* only, the fire showers falling, will be followed by the periodical deluge.

Note. This short paper is in Tamil strangely mingled with *Prákrit;* and the writing is so much faded as to be with difficulty legible. It contains the most extravagant exaggerations; but illustrates obscure expressions in other manuscripts, as to fire-showers; and may be

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taken generally for a confirmation of opinion among the *Jainas* substantially the same as to the leading fact of the deluge with the opinions and records concerning the same great event by the Brahmanical Hindus.

Section 2.—Account of a Rája of Chenji (Ginjee) who persecuted the Jaina people.

In the year of *Salivdhana* 1400 (A. D. 1478, 9) CA'VARAI VENCATAPATI NAYAK ruled in *Ginjee*, over the *Tiruvadi* district near *Vriddháchala*. Being a man of a low tribe, he demanded of the brahmans who among them would give one of their daughters to him as a wife. They replied that if the *Jainas* would first give him a wife, they would themselves do the same. The brahmans went to a famous *Jaina* in the *Dindivanam* district, who promised to give his daughter to the chieftain; but instead of actually doing so, contrived to offer him a very cutting insult. The chief greatly incensed issued an order to decapitate all the *Jainas* that could be met with. In consequence some *Jainas* emigrated: some adopted the *Saiva* religion; some were slain, and some dissembled, secretly following their own rites. In *Uppu-Véhír* a disguised *Jaina* was taken at a pool of water while performing his evening ceremonies in the *Jaina* method, and was sent to *Ginjee*; but as the chief had just then a child born in his house, he pardoned the *Jaina*. This person after so narrow an escape vowed to devote himself to an ascetic life. With some preparatory studies he fulfilled his vow.

Another *Jaina*, through fear, had emigrated towards the south, passing from place to place, till at length in a dream he was directed not to go any further away. Immediately afterwards he heard of the approach of the Muhammadans towards his native place. He went to meet them, and advanced as far as *Arcot*; where he acquired land to cultivate.

After some time he sent for the before mentioned *Jaina* ascetic; and to prevent a strange religion being introduced, he located that person on his lands as a teacher and guide. Some time afterwards a brahman named TATTA'CHA'RYAR set up a pillar at *Conjeveram* and challenged any who might think proper to come and dispute with him. Hearing of this circumstance the aforesaid *Jaina* teacher named VIRACHENA ACHA'RYA went thither, and overcame TATTA'CHA'RYAR in polemical dispute, upset the pillar, and returned to *Uppu-Véhir*; where he fell sick, and died. Subsequently the *Jaina* religion flourished greatly in that neighbourhood, and TAYAMUR UDAIGAR continued to

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extend to persons of that persuasion flattering distinctions and privileges.

Note. This paper was more legible than the former one, but in some places difficult to be restored. It seems to contain a plain traditionary statement of matters not very remote; and, in the main, may possibly be depended on. Many *Jainas* live in the neighbourhood of *Arcot*, *Vellore*, and *Conjeveram*.

Section 3.—Account of the Sánc'hya, and other modes of religious credence.

In the early times during the reign of a son of *Bharata*, the *Muni Capila* performed penitential austerities after the *Jaína (Vaishnava)* mode. There is a defective *Prákrit sloca*, or verse. Some notice follows of the foundation of the *Sánc'hya* School by Capila. Notices of other persons with defective *slocas*. Account of leaders of the *Jaina* system, and of their disputations with the followers of other opinions.

Remark. This paper is in the same handwriting, and mode of composition, as Section 1, but the ink so much faded, as to leave the meaning provokingly unintelligible. The attempt to read it, and by consequence to restore it, has been a failure. The information that, if otherwise might have been obtained from it, we most probably possess from other sources.

Section 4.—Customs and manners of the Jainas in the Chettupát district.

This paper contains two parts, here designated by the letters A. and B.

A. The *Yethi Dherma* and B. the *Srávana Dherma*.

a. The *Yethi Dherma* is of ten kinds.

1. *Ard'hyavam*, to follow the right way, and teach it to others. 2. *Mard'hava*, to behave with reverence to superiors, and carefully to instruct disciples. 3. *Satyam*, invariably to speak the truth. 4. *Săujam*, mentally to renounce hatred, affection, or passion, and evil desire; and outwardly to act with purity. 5. *Tiyágam*, to renounce all bad conduct. 6. *Cshama*, to bear patiently, like the earth, in time of trouble. 7. *Tapasu*, outward and inward self-mortification. 8. *Brahmácharyam*, to relinquish all sexual attachment, even in word or thought. 9. *Aginchanam*, to renounce the darkness of error, and to follow the light of truth. 10. *Samyamam*, duly to celebrate all special periods, festivals, or the like.

b. The *Sravana Dherma* is of eleven kinds, 1. *Terisinígen*, one who relinquishes certain unclean kinds of food, with killing, lying, theft, and all anxious cares. 2. *Vritíken*, one who eats not at night, is faith-

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ful to his teacher, to his family, and to his religion; he is self-restrained and keeps silence, and zealously renounces the use of all pleasant vegetables. 3. *Sámáthiken*, is one, who with the foregoing qualifications, renders homage to the Divine Being three times a day, morning, noon, and evening. 4. *Proshópavásen*, one who fasts on certain days, so appointed to be observed. 5. *Sachitan-vrithen*, one who with the foregoing dispositions renounces certain kinds of food. 6. *Ráttiri bakhten*, one who observes mortification during the day only. 7. *Bramahmáchárya*, one always occupied in contemplation of God. 8. *Anarampan*, one who quits cultivation, and all other secular occupations. 9. *Aparigráhan*, one who renounces all kinds of earthly gain. 10. *Anumati-pinda-vrithen*, one who forbears to eat even that which he had prepared. 11. *Utishta-pinda-vrithen*, one who relinquishes dress, except for mere decency; he carries a pot, and lives in the wilderness.

B. The *Púrva-carmam* and *Apará-carmam.*

a. The *Púrva-carmam* is of 16 kinds; and relates to ceremonies preceding birth, attendant on it, or consequent thereto; with any particular ceremonies attendant on special occasions, during life.

b. The *Apara-carmam* is of 12 kinds, and relates to ceremonies consequent on death; the first being burning the body, and the others different rites appropriated to following days. The names only are given, without any explanation of the various ceremonies.

Note. Section 4, A is in the *Granthá-Sanskrit* character, with a little *Jaina-Tamil*, towards the close. B is *Jaina-Tamil.* Though not very legible yet the restoration has been effected, this section may have its use.

Remark. In the *Srávani Dherma* particularly, some resemblance appears to some peculiar and known tenents of the Pythagorean philosophy. Pythagoras is considered to have learned his system from the gymnosophists of India, usually confounded with the Brachmanes. But the Sanskrit term answering to gymnosophist is *Digambara*, usually understood to have belonged especially to the ancient votaries of *Buddha*, and from it the brahmans of the south coined the corrupt term *Samanár*, to denote the shameless sect of the *Bauddhas* or *Jainas.* I think that the tenets taught by Pythagoras were those of the Indian *Digambaras*, or primitive *Bauddhists*; and throw out the conjecture as perhaps meriting attention.

Section 5.—Representation of the Jainas of the Chettupat district.

A petition to Colonel Mackenzie, Surveyor General.

The *Jainá* system was established in the Peninsula from very early

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times, and had many fanes, with other buildings for sacred purposes, well endowed. The *Saiva* and *Vaishnava* systems arose in opposition; and the brahmans of those classes, by their learning and magical arts brought over the kings, or other rulers, to their mode of credence; followed up by persecutions of the *Jainas*, their champions in polemical discussion being first overcome by magical means, and afterwards destroyed. Some well-disposed rulers knowing these proceedings protected the *Jainas*, and made allowances to their religious edifices. A *Jaina* king from the north named YEMASITALA, came to the *Daudacáranya* (the great Peninsular forest) and clearing it, brought a large colony of people from the north. But KULO'TTUNGA CHOLA and ADO'NDÁI, took the country; and by the counsel of the brahmans many *Jaina* edifices were appropriated to the *Hindu* system of worship, and other edifices were destroyed. At a subsequent period, the conquerors relenting, five *Jaina* fanes, at places specified, were protected and endowed. VICRAMA CHOLA especially made a free-grant of land to the village of *Chitambúr*; copy of the inscription on stone, recording this grant, having been sent to Colonel MACKENZIE with the petition. About six hundred years ago YEDATA-RAYER, and VISHNUVA-DEVARAYER, gave 1400 pagodas as a free donation: the inscription commemorating this grant remains. About 200 years ago VENCATAPATI-RAYER gave a free donation of 1000 pagodas: copy of the inscription, recording the grant, transmitted. The rulers of the *Carnataca* country gave donations. During the rule of the Muhammadans, as the brahmans were their agents, these, without knowledge of their employers, resumed the whole of the grants, with the exception of only 200 pagodas. Besides IBRAHIM *subadar* fought with RA'YAJI of *Arcot*, and taking possession of the whole very unjustly left only 40 pagodas of the annual endowment. The *Jainas* complained to the nabob (name not specified) who issued an order on the subject, but the messenger bringing the order was seized by the *subadar*, and ill-treated. Terrified by this proceeding the *Jainas* made no more complaint, but committed their cause to God. When the Honorable Company had assumed the country, they removed the distress which the *Jainas* had suffered, and conducted themselves with equity to all. The people generally were restored to their privileges; the *Hindus* were employed and favored, and the *Saiva* and *Vaishnava* fanes protected; but about 160 fanes belonging to the *Jainas* were neglected. The *Chitambúr* fane, being ancient and distinguished, received some little notice, to the extent of 60 pagodas. Considering that the arrangement was made by servants of the Honorable Company, the *Jainas* were afraid to make any complaint. At length "as a child addresses its father" they

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took courage to address the Government, pointing out the alleged invidious distinguishing favors, accorded to the *Saivas* and *Vaishnavas* above themselves, who were earlier established in *this* country (the *Tóndamandalam*). "As we (says the petition) do not desire much, we now enclose a list of actually necessary expenses for *Chitambúr* and other fanes."

Section 6.—Account of the Jaina fanes at Chitambúr in the Chettupat district with list of expenses.

The required expenditure referred to in the preceding article follows here; but as it relates to very trifling items and to the supply of such articles as oil, incense, lights, and the like, it was not thought necessary to copy out this portion, which could be of no general interest.

The following queries came after the list of required expenses; and appear, as far as can be made out, to be inquiries given by Colonel Mackenzie to his agent named Apávu: some of the inquiries would seem to have been answered by the foregoing and other papers. 1. From the early times to the present, the statement of kings who ruled, requires to be made, either from written history or from tradition. 2. Regulations of old and down to the present time, with the dates or periods of their authors required: also their countries, towns and eras are wanted. 3. Eight thousand *Munis* were killed at *Madura*. In what particular places, and at what times did this event occur? 4. As the *Jaina* system is asserted to be the original one, at what time and place did it begin? 5. To what place in *Ceylon* were the *Bauddhas* first sent? 6. It is said that the world was destroyed by a flood, and only *Satyavráta* preserved: what do the Jaina books mention on that point? 7. What do the *Jainas* say of showers of fire and of mud, destroying the earth? 8. From what country did the *Lâdas* and *Lebbis* come? 9. The *Yethi-dherma* and *Grihastha dherma* ....(the rest illegible).

Section 7.—Account of Damara-pákam in the Arcot district.

In the beginning of the era of *Saliváhana* this country (*Tóndamandalam*) was governed by the *Curumbers*, who built forts; and Kulottunga-chola hearing that they were bad people, came and conquered the land which he gave to his posterity. After some time, in the days of Vira-jambu-rayer, one named Vira-vásanta-rayer acquired authority in this mud fort and changed the name to *Vira-vasanta-puram*, building temples, which after some time decayed, together with his authority. In the time of Achyuta-rayer (of *Bisnagar*) an investigation was made by him, who had a car made and a fane built to *Varada-raja*, with other similar matters. In the time of Zulfecar

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Khán the country went to ruin. In the time of the nabob Wallajah this mud-fort was attended to: a *killadar* and a revenue court were fixed there. In the great disturbance, many people from the vicinity took refuge within it. The fort is fifteen cawnies in extent. Here follows a list of the fanes or temples, which are around it, together with sacred pools and porches.

Section 8.—*Account of* Arzakiyachenan *and* Anjátacandan, *who ruled in the old fort of Azilam in the Arcot district.*

Anciently all this surrounding country was waste. The above-mentioned persons came from the north, and built forts on the hills named *Cuthirái-tóndi*, and *Vaiyáli-tóndi*, with a town named *Arzagu-chenai*, having a palace therein, with a surrounding wall and gates: they also formed a lower fort, and an upper citadel. These chiefs extended their authority to some distance around, strengthened by fortified posts; and being without fear of superiors they began to molest the common people. Matters being thus, about three hundred years ago "*our forefathers*" came from the district of *Sri-sailam* in the north, to this country; from what cause is not known. By the permission of Yommunar who built the fort of *Vellore*, they resided under his authority, and constructed a small military fort, becoming a check on the before-mentioned marauding chieftains. They formed five villages into one district, and protected the people. From that time, downwards, whether they held the land by *Sarvamántyam* (independent right) or by *Artamániam* (half right) *we* do not know. Subsequently from the time of Sabdulla Khán, they were accustomed to pay a small and easy tribute. From the time of Ráyaji's *Subah* that easy taxation ceased, and a regular tribute to the full extent was paid. In the time of the nabob in consequence of the molestation of one named Sila-nayaken (supposed to be some predatory chief) we built a small fort of brick for protection, and gave a maintenance to the troops that kept it from the proceeds of the land.

After the assumption of the country by the Honorable Company that allowance was discontinued, and the fort now only remains. We continue to cultivate the ground, and pay tribute to the Company like others; sometimes by direct tax to Government, and sometimes by an intermediate lease to farmers. There are two old fanes, one *Saiva*, one *Vaishnava*, in the neighbourhood. Some other unimportant details of fanes, sacred pools, &c. at the close of the document.

Remark. Compared with other papers the opening portion of this section may throw a ray of light additional on the state of the Carnatic under the early Muhammadan, or else the *Vijeyanágara* government.

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The narrative implies its having been written down from the oral communication of villagers, apparently of the *Vellála*, or agricultural class: claiming by tradition a descent from persons who emigrated hither from *Sri-sáilam* in the north.

Section 9.—An account of Pundi, a Jaina fane in the Arnee district.

This is a shrine of *Arhat* of the *Jainas*, of great consequence. The paper commences with a poetical description of the paradise in the midst of which it was built. The occasion was the following:—Two *Védars*, (of the tribe of wild-hunters,) one named IRUMBAN, the other PUNDAN, came thither, in order to dig up an edible kind of root. There was an ascetic who like VALMICA was doing penance in a white ant-hill, when these hunters in digging struck him on the breast with their implement. The hunters afraid shaded the spot with branches, and daily brought to the ascetic, who was named TEKU-MANI-NÁTHAR, offerings of honey, flour, fruits, and roots. After doing so for a long time, another *Muni* came thither, named SAMAYA-NÁTHAR, on seeing whom the VEDARS became almost lifeless through dread; but on his manifesting tokens of favor they recovered self-possession. The *Vedars* said to him "There is a god like to yourself in our quarter." The *Muni* being rejoiced bid them shew him where, which they speedily did with great reverence. Under his instructions the foundations of a shrine to ARHAT were laid with the prescribed ceremonies. The two *Védars* afterwards hastily ran away, taking with them their bows and arrows to the *Rayer* to whom they reported that they brought good news which would remove his troubles. On the *Rayer* inquiring what it was, PUNDAN reminded him of a promise from him of giving even to the extent of half his dominions, if an evil spirit which possessed his sister, and which had destroyed all who attempted to exorcise it, could be cast out. While the man was speaking, this spirit quitted the woman, who came forth dressed, a plate of flowers in her hand, with which she set out to visit the residence of the *Muni* whose power had cured her. The *Rayer* and his family followed after, and on coming to the place, they all paid homage to the sage. On the *Rayer* asking him what he demanded, he required that the begun temple should be properly finished: which the *Rayer* accordingly directed to be accomplished. The two *Védars* had villages given them which afterwards bore their respective names; and when one of the *Munis* died, the other continued to reside in or near the shrine.

Note. This paper from the fading of the ink, caused great trouble in restoring particular passages, with a few failures in making out some

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words, and letters. The general sense is however, preserved. It is in poetical Tamil, of the plainer sort, and merely the legend of a *Jaina* fane. The *Rayer's* name is not mentioned, nor any date. Accordingly the only use of the document is to illustrate native manners, and the mode of the introduction of the *Jaina* system at a remote period. The tribe of *Védars* (a pure Tamil word having no connexion with the Sanskrit word *Véda*) were not Hindus; but, according to indications in these papers, they were the earliest inhabitants of the peninsula, giving way before the *Curumbars*, even as these also were superseded by the pure Hindus. In *Hindu* writings the term *Védar* is synonimous with every thing low, vile and contemptible under a human form.

Section 10.—*An account of a hillock of white pebbles (fossil remains) at Callipiliyúr in the district of Chettupat.*

To the east of the above village there is a hillock entirely of white stones. The hierophant of the fane in that village, gave the following account of them. Two *rácshasas* named VÁTHEN and VIL-VÁTHEN lived here, and were accustomed to feast foot-travellers in the following manner: VIL-VÁTHEN first slew his younger brother VÁTHEN and then cooked him in pots out of which he fed the traveller. The meal being finished VIL-VÁTHEN called on his brother by name, who came forth alive, rending the bowels of the guest, who dying in consequence both of the savages feasted on his body. On the occasion of the marriage of SIVU and PARVATI, at *Cailása*, they dismissed AGASTYA, sending him to the mountain *Pothaiya* in the south; who, on the road, came by the residence of these *rácshasas*, and was treated with great civility by VIL-VÁTHEN, and the usual meal. On its being finished VIL-VÁTHEN called his brother; and AGASTYA, penetrating the state of the case, took up the words and added a word or two of Sanskrit, in consequence of which *mantra* the body of VÁTHEN dissolved, and passed away, without doing AGASTYA any mischief. He denounced a woe on VIL-VÁTHEN who died. The bones of these two *rácshasas* having fallen to pieces, and becoming petrified, are now termed white pebbles.

Remark. Setting aside the ridiculous fable, a tradition like this implies that the Hindus designate savages by the term *rácshasas*; and that possibly (as Dr. LEYDEN has intimated) cannibalism was common in *India*, among the tribes supplanted by *Brahmanism* or *Bauddhism*. The hillock itself if really a fossil petrifaction should be an object of attention to the naturalist.

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Section 11.—*Account of the fane of Tiruvapádi and of the ancient fort of Adi-narrayen Sambhuva Rayer at Váyalar in the Chettupat district.*

In the ancient times PARASARA-RISHI (father of VYÁSA,) and MÁRCANDAYA-RISHI, retired for penance to this mountain named *Sridarisanam.* VISHNU came thither to see them, and remained reposing on ATHI-SESHA ; giving *mócsham* (or eternal happiness), to such as came to worship him there: these visitors being not men, but the inferior gods. They formed mountain-pools for bathing, which now make five cascades. The *tirthas* (or pools), are designated by names. In one of them the footsteps of VISHNU are visible by the marks left. A little to the east of this hill VIRA NARRAYANA SAMBHUVA RAYEN built a fort, governed the country, and made some charitable grants. Fragments of buildings in brick-work indicate the site of this fort. His palace was on a hill at some distance westward; where also vestiges appear. There is also a Vaishnava fane. As only a few dwellings are in that place it is now called *Vayalúr* (a hamlet in the open fields). At the foot of the hill there was once a Saiva fane, of which now only the emblem of SIVA remains. Under the hill are other antique vestiges, among them of a wide street with *mantapas* (or porches), and other similar things, appendages to Hindu worship. In a former *yuga* (or age) the *Vánara* (sylvans) paid homage to RÁMA, the incarnation of VISHNU; and when the latter returned to *Váicontha,* he called for them: some followed him, and some remained, continuing to the present day, in Vaishnava fanes, to attend on the god. The black-faced species of ape especially abounds in this district.

This statement was written according to the account given by the NAMHIÁN (brahman) of *Tiruvayipadi,* and of *Vencatésa-mutháliar.*

Remark. From an account like this we can extract nothing more than the certainty of some head town of a district, having existed under a chief, whose name elsewhere appears, and who may have been among the chiefs arising out of the ruins of the ancient *Chóla* dynasty.

Section 12.—*An inscription on a slab at the entrance of a Jaina fane at Turakal in the district of Vandivási.*

The inscription commemorates the grant by TIRUMUCAPA SVASTA SRI GOVA-PERUN-SINGHEN, of a *Pallichantam* (alms-house), to the officiating hierophants and their assistants. It has no date except the specification of *Carteceya* month (part of November). It is in Tamil mingled with Prákrit in the usual *Jaina* manner; and does not appear to be complete, unless the sign at the end be intended to denote (&c.)

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by the copyist, as not having transcribed the whole, which seems to be not improbable.

A remark by Appavu *(Col.* Mackenzie's *Servant.)*

In *Turákal* there is a small hill, on which there is a curious *Jaina* fane, and another one at the base. In one place there is an image of fine workmanship, and in another place four well sculptured images. In the latter there are three inscriptions, respectively in the *Canarese*, *Tamil*, and *Sanskrit*, of which the letters would require great pains to copy, or decipher. There is the unfinished commencement of a sculptured cave, like those at *Mávalipuram*, and several natural caves around the hill; in three of which there are *Jaina* images, on seats (or pedestals): they say that *Jaina* ascetics lived in these caves. There was most probably a *Jaina subah* (or assembly) here in former times. The description and account were obtained from Loga-nátha-náyanar.

Section 13.—*An account of Aragiri hill, near the village of Arungunram in the Arcot district.*

In the *Scánda-purána* by Veda-Vyasa, an account is given of a place three and a half *yojanas* (leagues of 10 miles each) west of *Conjeveram;* where there was a celebrated fane endowed by many *rajas*, as Kulottunga Chola, and others. Notice of festivals in the neighbourhood. In the fanes of *Tirtha-náthar*, and *Cudapa-náthar*, are inscriptions of the year 1120 era of *Saliváhana*. On a large stone there is an inscription of the time of Kulottunga Chola commemorating a treaty between Jambu-Rayen who ruled in west country, the conqueror of the Pandiya king, and *rája* Cesari Varma. There are besides many other inscriptions, commemorating grants by other persons. The Muhammadans broke up this fane, and used the materials in building *Arcot*. In the shrine of one of the emblems of Siva, to the north-east some offerings continue to be paid. There is a perpetual spring (fountain) near the place. In the era of *Saliváhana* 1122, one, named Chengeni Vicrama Rayer Jambu-Rayen, built a fane to the *(gráma deváti)* village tutelary goddess: an inscription on a pillar of the porch is the attestation. Various benefactors built and endowed particular places, and after their time a chieftain named Anjathi Caudan acquired authority and fixed boundary gates at a great distance around. At that time *Vellore*, *Arcot*, and *Arnee* (forts) were not built: when these were constructed that chieftain's power had passed away. To the paper is appended a list of ten sacred pools, and two larger reservoirs.

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Observation. The foregoing paper seems to afford some historical indications; and the neighbourhood therein referred to would seem to abound in remains of some antiquity. Should the inscriptions not prove to be found among those in the collection, from the *Conjeveram* district, they would perhaps merit an attentive examination. We find herein a confirmation of Section 11, and that JAMBU RAYER (or SAMBHUVA RAYER) was probably the titular name of some series of *rájas*, or important chieftains.

Note. From Section 10 to 13 the handwriting differs, and with a few exceptions, is legible, not causing much difficulty, these sections have been satisfactorily restored, though in a very few years more the ink would have entirely faded.

(A paper not sectionized in the list at the head of the Book No. 12.)

Account of the Vellore Muhammadan Chiefs, composed by VELLI CANDAIYAR.

In the course of the *Cali-yuga*, GHULAM ALI KHÁN ruled in *Vellore.* He had four sons. The names of these are mentioned, and their rule. ACBAR MUHAMMAD ALI was the youngest, and most distinguished. In his time one named SILA NAYAKEN made great disturbance in the country. A force was sent against him of which the marchings and halts are stated. On coming to the boundary of SILA NAYAKEN, spies were sent, who after having ascended the hill-fort of SILA NAYAKEN returned, and reported that they had seen only women. As many of these as should be taken were ordered to be sent to *Arcot;* and one named RANGAPA CHETTI, advised to have their hands and feet cut off, which it is implied was done. Mention is made of a lame *Pandit,* who supplied SÁDAT ULLA KHÁN with ten lakhs of money. The cause of the above hostile movement is stated to have originated in a disagreement between SILA NAYAKEN, and one named VARADAIYAR; who had been accustomed mutually to accommodate each other with loans to the extent of 30,000 pieces of money. But on one occasion the loan of only 4,000 was refused to SILA NAYAKEN. In resentment SILA NAYAKEN waylaid the pregnant daughter of VARADAIYAR, and after seizing her, had her bowels ripped open, the fœtus taken out and its place supplied with thorns; the abdomen being afterwards sewed up. VARADAIYAR went to *Arcot;* and, by Muhammadan aid, effected the destruction of his cruel neighbour.

Observation. Exclusive of the above, there is some absurd matter as to the derivation of the name of the *Pálár* (or milk-river) and of the *Shadaranya;* which will be found to be better given elsewhere

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in these papers. There is also a very loose paragraph of no weight, as to what the writer had heard of the *Mahrattas*, and Muhammadans, in the Peninsula. It states that the *Rayer* ruled 500 years before the Muhammadans, the *Vellalas* for 700 years before the *Rayer*. Three hundred years preceding are not filled up with any name; and antecedently to that period the *Séra*, *Chola*, *Pándiya* kings, and the *Chacravertis* ruled.

This is not a well written paper. Its only use seems to be to explain who was Sila Nayaken before referred to (Section 8); and to shew how ruthless human nature can sometimes be, under particular circumstances.

Section 14.—*Account of Tirupanang Kádu in the district of Tiruvatur.*

Reference to the marriage of Siva and Parvati, on *Cailása*. The assembly of *rishis*, and others, among them Agastya and Pulasthya; at which time the earth was irregular in height, and Agastya received an order to go and make the earth equal, or level. A promise, that Siva would appear to him by the way, was accomplished at this place, called *Tirupanang Kádu*, as being situated in the *Daudacáranya*, abounding with *Pauna* (i. e. palmyra) trees. At a subsequent period three celebrated poets named Suntarer, Appar, and Sampautar came to *Tiruvatúr*, and sung the praises of that place. A little to the south of *Tiruvatúr*, at *Tirupanang Kádu*, the god appeared to them in the guise of an old man—struck the ground with his *súlam*, producing water—and provided food. Subsequently a *Chola* king who had incurred the guilt of killing a brahman came this way, and to remove that guilt, seeing the place without a fane, he built a double shrine for the god and goddess, with the usual accompaniments and grants, recorded by inscriptions. After the *Chola* kings had passed away, one named Tamala-varee built a large *mantapa* (porch) in front of the shrine with a mud fort around. Subsequently some district chieftains turned this fortification into a stronghold, and put troops therein. In the time of Anaverdha Khán, nabob of *Arcot*, 500 *Mahrattas* came by treaty and treacherously took the fort, killing Mu'rti-Nayaken its commander, and rasing it to the ground. The families of people for ten miles round, through fear of the *Mahratta* cavalry, had taken refuge in the fort; many of these the *Mahrattas* killed, while some escaped wounded. The shrine was plundered, and its service ceased. In the time of *Ráyají* the ruler of *Arcot*, a wealthy man from *Madras* made some endowments. In the great Muhammadan troubles worship

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ceased. The brahmans did not succeed in obtaining the patronage of the Hon'ble Company. A brahman made some repairs, with alms collected by him; and the *Cúmbhábishégam* (or transfer of the inherent divinity of the image, into a pot of water), was performed during the process of the repairs.

Section 15.—*Account of the tribe of Nohkurs in the Tiruvatúr district.*

This class of mountebanks arose about the year 214 era of *Saliváhana.* They acquired skill by the assistance of Devi (or *Durga*). On one occasion they especially exerted themselves at *Trinomali,* fixing their pole on the top of one of the loftiest turrets of that fane; and going through their feats as though the pole was fixed on the ground. They then, as a body, begged of the spectators to affiliate them into their tribes; which request was refused. At length the tribe of weavers consented to receive and incorporate them into that tribe. Hence they are considered to be the weavers adopted children.

Note. These people have not the appearance of *Hindus.* Perhaps they came to India about the abovementioned period; and they would desire to be naturalized. I have heard another account of their origin. They may add a class to the number of those who, being in this country, are not aboriginally *Hindus.*

III.—*Manuscript Book, No.* 15, *countermark* 769.

Section 1.—*Account of the war of* Tondaman Chacraverti *and* Visvavasu *rája.*

Adondai the son of Kulottunga Chola having destroyed the *Curumbars,* and cleared the waste-lands, ruled the country. Its four boundaries are mentioned, and a hyperbolical description is given of its splendor and power. A king from the north named Visvavasu came with a great army and fought with him for a year, by which much of the country was laid waste, and the whole conquered, Adondai fled with some scattered remnants of his forces, and lived for some time on fruits and roots, the spontaneous productions of the earth. While wandering about a temple of golden-colored turrets struck his view: he entered and worshipped Isvara and Isvari' therein; and determined to remain there. After some time he was favored with a vision of the local *numina,* who assured him that his adoration was accepted, and promised him a great army, with the entire recovery of his possessions. As Tondaman was afraid of his adversary, this fear was reproved; and as a sign he was told, that on going to the encounter, he

should find at a certain place the figure of *Nandi* (the bullock vehicle of SIVA), which usually looks at the gate of a shrine, turned the other way. A greatly exaggerated description is given of the battles; which resulted in favor of ADONDAI, who at length, with his own hand, cut down VISVAVASA *rája.* This last (in the *Hindu* poetical fashion) is then represented as turning into a celestial form; and addressing the conquerer, he gives an account of the cause why he was banished from INDRA's presence, to be a king on earth, and to have his form restored by the hand of a votary of SIVA. After declaring the right of the conqueror to rule over the land, he went to the invisible world. The victorious ADONDAI appointed ministers to assist him, and returning to *Suriti-puri* (the place of the former vision) he made great additions of shrines and ornaments, and caused the public festivals to be conducted with regularity.

Remark. This is only another and more poetical version of an account otherwise mentioned in other papers of the collection. The leading fact, that ADONDAI conquered and regulated the *Tondamandulam* is unquestionably historical. The means will be found to exist in the collection of bringing out the connected circumstances in full detail.

Section 2.—Account of Arcot; derivation of the word; first and second settlement; and subsequent history.

The *Brahmánda-purána* is adduced as an authority that *Nandi* (the vehicle of SIVA) for some fault was sentenced to become a stone on earth, and accordingly became a mountain, called *Nandi-dúrga (Nundidroog).* VISHNU interceded with SIVA, on behalf of *Nandi.* SIVA ordered GANGA' in his hair, to fall on the fountain, (the river *Pálár* rises from *Nundidroog*) and to wash away the fault of *Nandi.* GANGA' replied that if she descended on earth she wished SIVA and VISHNU to be in their shrines on the banks of the river, and that she might run between both to the sea. The request was conceded, and SIVA came to *Cánchipúram (Conjeveram)* in the shape of a *brahman.* An account of the images of SIVA; and of the six *rishis* who established them. The waste country wherein these six ascetics dwelt was termed *Shadáranya* (in Tamil *Aru-Cádu*) "six wildernesses;" whence came the word, popularly written and pronounced, *Arcot.*

When KULOTTUNGA CHOLA, and his illegitimate son ADONDAI had conquered the foresters of the country, they saw that this *Shadáranya* had been the abode of sacred ascetics; and hence they built many fanes with the usual accompaniments at *Cánchipuram* and other places.

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Subsequently the edifices built by them went to ruin; and the country became a wilderness, as it had been before. Thus it remained for some time till NALA BOMMA-NÁYADU, and TIMMA-NÁYADU, being on a hunting excursion from *Pennacondai*, hearing there was a multitude of beasts in this forest, came hither. They saw an old hare chase a fierce tiger and seize it by the throat, at which they were surprised: they considered this to be an auspicious place; and, having caused it to be colonized, they cut down the forest termed *Arcádu*, and built there a stone fort, with treasure discovered by *Anjanam*, (a kind of magic,) and ruling there the power descended to several generations. At length ZULFECAR KHA'N, with a Muhammadan force, came into the country, and, after fighting with the *rája* of *Ginjee* for twelve years, he took the hill-fort of *Ginjee*, and placed DAU'D KHÁN in this country as his subadar. *Ginjee* and other places were included in the district of *Arcot*, and the subah of *Arcot* thenceforward became famous. DAU'D KHÁN after regulating all things went to the north. ZULFECAR KHA'N colonized the country with Muhammadans, and greatly improved it. He was superior to the former *Carnátaca* rája, and he made some benefactions to Hindu fanes. From the constant increase of inhabitants the town became very large. During this Muhammadan rule, it was not allowed to the Hindus to build large houses, or to travel in any conveyance. If any such thing appeared the persons connected therewith were seized, fined, and reduced to poverty. Such being the case with the settled residents, the persons employed as servants, were six months on fatigue duty, with a bundle of rice in their hands, and another six with their hands tied together in fetters. At length when the English came into power, and the disturbances had ceased, as *Arcot* was a large town it received much attention; and the inhabitants were happily released from their troubles.

Remark. The former part of this section is merely of etymological consequence, but the latter portion, as to the founding of *Arcot*, is valuable, and is capable of being joined in its proper place, with the other portions of real history to be gathered, here and there, from the materials which form this collection.

Section 3.—Account of the Bauddha rájas who ruled in the seven-walled Fort of Arzipadai tángi.

Anciently the *Bauddhas* ruled over one-third of the country forming the *Dáudacáranya.* They built a large fort with seven walls, called as above. There were *Bauddhist* fanes of celebrity at various places among them at *Conjeveram.* The last of their rulers was YEMASITHALAN. Many persons came to them from a great distance in the north

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teaching their doctrinal and polemical *sastras*. They became very accomplished in their religious ways. They were united among themselves, and sent their children to a great distance to receive instruction.

Two persons named ACALANGAN and NISHCALANGAN produced a persecution by privately writing in a *Bauddha* book that the *Jaina* system was the best one. A device was had recourse to in order to discover the authors; and, on being discovered, they were forced to flee for their life, hotly pursued; when NISHCALANGAN, by sacrificing his life, contrived to allow ACALANGAN to escape, charging him, on succeeding to spread their system. The *Bauddhas*, in the heat of the moment had tied a piece of flesh in all the *Jaina* fanes, with a *slóca* of contemptuous import. ACALANGAN after his escape put a vessel containing ordure in the *Bauddha* fanes, with another *slóca* in retaliation. Under these circumstances of discord, the *rája* ordered an assembly of *Bauddha*, and *Jaina*, learned men to dispute with each other, and to finish within a specified time, when he would himself embrace the victorious system, and put all of the opposite party to death by grinding them in oil-mills. The *Bauddhas* concealed themselves behind a thin cloth enclosure, so as to see their opponents without themselves being seen, and managed the discussion by means of doing homage to an evil goddess: as the appointed term approached the *Jainas* became anxious for their lives. In this extremity ACALANGAN had recourse to a goddess named SVÁLA-DEVI, who appeared to him, and gave him a phrase to use, which would mean, "what more?" or "what is there behind?" bidding him kick with his foot behind the veil or curtain. On the morrow ACALANGAN inquired "what more?" or "what is there behind?" and at the same time by kicking at the curtain, he broke a large jar in which the fermented juice of the palm-tree had been kept, wherein from long standing there were worms, and whence an offensive smell proceeded. The king in consequence declared the *Bauddhas* to be conquered, to which they were compelled to accede. ACALANGAN was afterwards admitted to the *rája's* presence, and became his instructor.—There is a reference to further matter on the subject contained in book No. 27.

Remark. Under restriction as to that reference, it may be observed that from this section the *Bauddhas* and *Jainas* clearly appear to have lived together as people of *one* religion under two modifications; the *Jainas* gradually increasing by coming from the north, and that a casual dispute only led to the violence of a schism. The account is an *ex-parte* one from the *Jainas*, who seem to have supplanted the *Bauddhas*. The statement that these last had a fane at *Conjeveram* is consistent with vestiges found there, and elucidates a part of the *Madura Sthalla-pu-*

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rána, while it affords an idea as to the *time;* checking the extravagance of that *Purána*. Supposing the statement received from the *Jainas* to be with them a matter of record, or correct tradition, we may conclude with certainty that incidents in the *Madura Purána*, carried up to a high antiquity, were not more remote than the early part of the Christian era. In this way, I conceive, documents which seem to be trifling in themselves may, by comparison with other documents, assist in elucidating points of actual history. The *Brahmans* and the *Bauddhas* or *Jainas*, are the best possible checks on each other. The punishment by grinding to death in oil-mills, is one well known to Indian History; and in the progress of development of these papers it will be seen that *Bauddhas* and *Jainas* were subjected to it, at a later period, by *Hindu* kings, under *Brahmanical* influence.

Section 4.—Account of the destruction of Eight Thousand Jainas by the famous SAUMPAUTAR-MURTI, *at Punai-takai-matam.*

This is an account considerably *ornamented;* and much resembling the accounts which we otherwise have of the destruction of the *Samunat* at *Madura;* herein also referred to. The site of the transaction is however different, the name of the king who is concerned is not mentioned nor yet the name of his kingdom. I am doubtful whether the transaction be not the same with that which occurred at *Madura*. At all events the paper is worth translating, as a note, or illustration, to any leading view of the whole subject. The general fact that SAMPAUTAR was the inciter of an extensive and cruel persecution of the *Bauddhas* or *Jainas*, by the *Saivas*, is historical.

Section 5.—Account of the first founder of the Chola kingdom, named TÁYAMÁN-NALLI.

Anciently the *Pándiya*, *Chóla*, and *Tónda* countries were one vast forest, called after DAUDACA a *rácshasa* that dwelt in it. RÁMA brought several people from the north, and one person, named TÁYAMAN-NALLI settled at *Trichinopoly;* then surrounded by a vast wilderness. He built a fane and placed an emblem of SIVA, called after his own name, on the rock: he also paid great attention to cultivation. He had a son called VEN-CHOLAN, from connecting the *Cauvery* river with the *Vennar*, and thereby fertilizing an enlarged extent of country. His son was CARI-CAUDA-CHÓLA so called from having embanked the *Cauvery* river.

Remark. Of the accuracy of this paper I have some doubts, chiefly because the name of the fane on the top of the rock of *Trichinopoly* is said to be an epithet of SIVA of the same import, in Tamil, with *Mátri-*

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b'huvesvara in Sanskrit; that is "Siva who became a *mother*," from a fable that Siva gave suck to an orphan; being no doubt some historical circumstance, veiled under an emblem, or hieroglyphic. The name was also borne by a famous *adwita* poet at *Trichinopoly*. Whether it belonged to a colonist from the north, as stated in this paper, I would leave others to determine.

General Note to Manuscript Book, No. 15.

The paper on which this book is written remains in good preservation, unattacked by insects. But the writing being very pale, and liable to early illegibility, pointed it out for restoration. The contents of the book are of average interest, and a few passages are rather special.

IV.—*Carnátaca rájakal Savistára Charitra, or a General history of the Peninsula.*

(Palm-leaf Manuscript, No. 214, *countermark* 75.*)*

This work, which is of no ordinary interest or importance, professes to be a general history of Peninsula India, Muhammadan as well as Hindu, and to include the period from the commencement of the *Cali-yuga*, corresponding with the installation of Paricshíta son of Abimanya, and grandson of Arjuna, down to *Cali-yuga* 4908, being *Acheya* year of the Hindu cycle, era of *Vicramaditya* 1864. *Saliváhana saca* 1729, (A. D. 1807-8.) It is a great pity that there is a small chasm in one place, and a much larger one in another, though not in the most valuable portions. The general nature of the work may best appear from the following abstract, often little more than a mere index to the contents.

Introduction. The usual invocation. The author's name Nararyanen of the *Anantukón* race of *Ginjee*. The book was composed while Lord W. Bentinck was Governor of *Madras*, at the special request of Colonel William Macleod then Commissioner at *Arcot;* who desired Narrayanen to write down a narrative of events in India from the earliest times, as such an account would be very acceptable to Europeans. In consequence of this request Narrayanen felt great anxiety that his work should be complete and authentic; and, after six months preparatory study, during which he specially procured the aid of learned Muhammadans, and acquired from them all the details of their books and records, he wrote down this compendium of results. He offers the customary apology to authors and critics for any deficiency that may be found in his production.

The Narrative.

The first *Cánda* or section, on primeval matters. A reference to the creation of elementary principles; the *Brahmándam* or mundane egg,

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the formation therein of the different orders of beings and things. The greater and lesser periods, or ages, periodical deluge; formation of inferior gods, *asuras*, and men; *Avatáras* of VISHNU; eclipses, how accounted for; fasting at that time peculiar to India; Hindu notions of geography, mention of *Nipál, Moghulistán, Túrkistán* and *Hindustán* proper. The birth of CRISHNA about one hundred years before the end of the *Dwápara-yuga*, and his building the town of *Dwáraca*, on the sea-coast, and reigning there. His actions are stated in plain language, divested of the marvellous.

The second *Cánda*, or section, relating to the royal line of *Hastinápuri.*

The genealogy of the race deduced from *Sóma*. Accounts of the *Pandavas*, and other persons, similar to matters in the *Mahábhárata*, but reduced to simple narrative, by the rejection of hyperbolical metaphors. A long lapse of time given to the later descendants subsequent to JANAMEJEYA. VICRAMADITYA conquered and ended that race. References to SALIVÁHANA and BHO'JA rája, with their successors (of great value if authentic), down to year of the *Cali-yuga* 3700, about which time is fixed the commencement of the *Hegira; Hindu* kings ruled 591 years after that period. The conquest of *Delhi* placed in the reign of PAITHU. Rise of the Muhammadan ascendency.

The third Cánda or section. Account of the Willaet, or original country of the Muhammadans.

Geographical details and definition of the country north-west of the *Indus*, adapted to aid in fixing the reference of names in *Pauranic* geography; mention of ALEXANDER's victory over DARIUS; extended notice of ancient *Irán* and *Túrán;* rise of MUHAMMAD in year of *Vicramáditya* 621, era of *Saliváhana* 486; notices of the CALIPHS his successors; a somewhat full account of HASSAN and HÓSSEN; various subordinate matters; *Cersian* invasion of *Multan* and *Lahore*, (by way of *Cundahár* and *Cábul*) against RÁMA DEVA king of that part of the country, (*Hegira* 431,) who routed the invaders and drove them back across the *Indus* at *Attock*. Reference to FIRDAUSÎ author of the *Shah Nameh*, the insufficient reward given to him, which he bestowed in charity, and satirised the promise-breaking patron. Invasion of *Delhi* from *Persia* taking tribute; extension of the eruption in the Deccan; plunder of the *Carnátaca* country extending as far as *Seringapatam*. Images of gods taken thence, and carried to the *Pádsháh* at *Delhi;* RAMANUJA was then at *Seringapatam*, and went to the *Pádsháh* at *Delhi;* by making interest through the medium of the *Pádsháh's* daughter he recovered

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the sacred images and brought them back; the *Pádsháh* after making a treaty with the *Delhi* monarch returned to *Irán*. Another invasion in the year of the *Hegira* 622, with subordinate matters.

The 4th Section on Delhi affairs.

In *Hegira* 625, *Sultan* CAIAS DIN *Pádsháh* invaded *Multán* and was defeated. There are many following details of battle and negociations, not well admitting of an abstract. At a later period there is special mention of MIRZA ALA UDDIN GORG, as having conquered BAHARAM SHAH and being seated on the throne of *Delhi*. He sent to demand tribute from the southern kings in *India*, which was not given, and the refusal led to various hostilities. Affairs of *Gujerat* are introduced. FIROZ SHAH is said to have acquired extensive power in *Hindustan*. Other details of more or less importance are given.

The 5th Section. Account of TIMUR.

A shepherd boy named TAYAMU'R, was in the habit of leading out a few sheep belonging to his mother to the forest, wherein one day he met a holy man; who, in a manner minutely detailed, prophetically announced his future sovereignty, and that he should be the head of a dynasty of twenty-one kings. At 18 years of age TAYAMU'R discovered treasure in a well: relinquishing the care of sheep, he assembled troops and made successful incursions on *Irán*. He overcame various chieftains, and conquered the troops sent against him by the *Pádsháh*, defeated the *Pádsháh* himself and took him prisoner. In *Hegira* 773, TAYAMU'R imposed tribute on *Irán*. He subsequently attacked the kingdom of *Turán*. TAYAMU'R gave to four of his sons, four kingdoms. He invaded *Afghánistán* and overthrew its ruler. Subsequently TAYAMU'R invaded *Hindustan*. He sat down on the *Delhi* throne *Hegira* 801. Minor details. Transactions with the *Shah* of *Roum*. Intending to invade the empire of *China*, he fell sick and died on the way H. 807: various details of the *Delhi* empire follow. At a later period some notices of *Oudipore* and *Jeypore* are given. ....

(A small chasm occurs, the palm-leaf, No. 51, being wanting; it may be recovered, and space is left for it in the restored copy.)

Some details respecting HUMAIUN SHAH, his recovery of courage after the loss of his kingdom ascribed to a singular reproof unconsciously given to him by a woman, who charitably bestowed a meal on him when he was a fugitive in disguise. ACBAR; his inquiries into *Hindu* literature, part of it transfused into *Persian*, at an expense to him of three crores of rupees. He died H. 1014. His son JEHANGUIR—intemperance; other habits; attachment and gifts to NOURMAHAL; notice of the *Bengal* soubah, held by the younger brother of NOURMAHAL,

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who abusing his trust was ordered to be beheaded, but escaped by her contrivance. Anecdote of three lime-kilns kept ready by the *Shah* for the death of himself, of NOURMAHAL and her brother, in case of emergency. AURUNGZEBE. The *Mahrattas;* various details; foundation of *Aurungabad* H. 1060. Notices of ADIL SHAH, and the ruler at *Hyderabad.* Magnificent tomb; details of tributaries. AURUNGZEBE's behaviour towards his father and brothers. Affairs of the *Panjab* and of *Gujerat.* Mention introduced of *Anagundi Ginjee,* and other *Carnátaca* countries. *Vellore, Ginjce, Arnee, Tanjore,* governed by him. War with SÁHOJI, chief of the *Mahrattas.* Death of SILOJI rája; crowning of SÁHOJI who ruled in *Sattará.* The *Pádsháh* sent ZULFECAR KHÁN to conquer the *Carnatic;* fought with the *Mahrattas,* took *Ginjee.* Mention of DAU'D SHAH; made *Killadár* of *Ginjee.* ZULFECAR KHÁN returned. The *Mahrattas* attacked him; details of the *Mahrattas.* ARUNGZEBE sent his son ASUPH SHAH to *Bengal.* Arrangement for his sons previous to his death, which took place in H. 1119. Various details concerning his successor. Details relative to some *Amirs* of the palace. Other matters down to H. 1131, when MUHAMMAD SHAH became *Pádsháh.* He sent out a firman to various kings as far as to *Arcot.* Various details inclusive of *Carnatic* affairs down to NADIR SHAH. AHMED SHAH, subsequent matters.

Section 6th.—Concerning the Mahrattas and the Tuluva country.

The country referred to in this section lies between the *Nerbudda* and *Toomboodra* rivers (the *Nirmathi* and *Túmbúdra).* That land used to give tribute during the *Dwápara-yuga* to the kings of *Hastinápuri,* down to the time of JANAMEJEYA. SALIVÁHANA was born, an illegimate child of a brahman, at *Múnguilpatnan* at, or near to *Ráma-giri* (or *Dowlutabad*). He made extensive conquests even to the *Cauvery* river. He overcame VICRAMÁDITYA, and placed the son of the latter on his throne as a tributary, at *Oujein.* Many other kings ruled for 4000 years.

Transition to the land of *Tuluva* and the upper *Carnátaca-désam.* A shepherd of the *Curumba* tribe did service to a *rishi,* or ascetic, who discovered to him hidden treasure, with which the shepherd quitting that occupation raised troops, and laid the foundation of *Anacóndai,* and afterwards of *Bijayanagaram.* He was named PRAVADA-DEVA-RÁYER No mention of intervening matters down to NARASINGA-DEVA-RÁYER, who introduced a new dynasty.

Section 7th.—On the Hassan dynasty of the Deccan kingdom.

This kingdom began with HASSAN a contemporary with RÁMA-DEVA of the foregoing race. He was of humble origin. A brahman saw

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him sleeping in the sun, his face shaded by the hood of a cobra-capella, and thence prognosticated his future greatness. At a time when a sovereign was wanted, and an elephant with a wreath of flowers on its trunk was deputed to fix on the proper person, the animal selected HASSAN from a multitude of people, and deposited the wreath on his head. He was in consequence chosen king...............

(In this place some palm leaves of the copy are wanting: how many cannot be determined, as the No. of the page is uniformly reckoned from the beginning of the section. Spare sheets will be left in the binding up of the restored copy, sufficient to allow of the filling in, should the deficient matter be hereafter recovered. There is so close a coincidence between the beginning of the section, and the account given by FERISHTA of the commencement of the kingdom of the *Deccan*, that possibly the whole section may only have been an abridgment of FERISHTA received by the author NARRÁYANEN from Muhammadans at *Arcot*. If so the loss is immaterial; but if otherwise, it is much to be regretted as a check on the mendacious FERISHTA is very desirable.)

Section 8.—*Concerning the lower Carnátaca country.*

Definitive boundaries of the *Carnatic*. The *Tónda-mandalam*, capital *Conjeveram*. The *Canara* country, capital *Seringapatam*. The *Chólo-mandalam*, capital here said to be *Chenji*, (*Ginjee.*) *Chola-desam* on the *Cauvery*, its capital *Tanjore*. To the south *Pándiya-mandalam*, capital *Madura* with *Trichinopoly*. *Sera-mandalam*, capital *Tiru-nagari*. *Kerala desam*, capital *Ananta-sayanam*. *Telinga-desam*, capital *Kolocondai* (*Golconda*).—Revenues of those different kingdoms. The *Kerala*, *Pándiya*, *Chola*, and other *rájas* were tributaries to the royal house of *Hastinapuri*. Some notice of the incarnations of the emblems of *Vishnu* (the *Chank*, *Chacra*, &c.) in the persons of MA'RER, SADUGOPA'RVAR and others. Notice of MÁNICA, VÁSAGER and SAMPNATAR; their polemical contests with the *Samunar* (*Bauddhas* or *Jainas*). Subsequent to that time the *Vaishnava* sect experienced a depreciation, owing to the ascendency gained by the *Saivas*. Notice of Tamil poets, COMBAN, PUGERENTAN, OTTA-CUTAN. CAMBAN composed his poetical version of the *Ramáyanan* in Sal. Sac. 807. Notice of some *Chola* kings. The *Vaishnava* teacher RAMANUJA flourished Sal. Sac. 939. TRIBHUVANA CHACRAVERTI became *Suntara Paundiya dever*, Fusly 460, VIRA PANDIYA CHOLAN was his son. RAMANUJA lived in his time. (These points and dates considered as the author's testimony are very important as a check on accounts by the *Saivas*.) Notice of the first inroad made by the Muhammadans into the *Carnatic*. Many details concerning

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Crimi-canda-cholan; of RAMANUJA and the Muhammadans; CARICARA CHOLAN flourished 570 Fusly. VILLIPUTTURAR, a poet in the *Conga desam,* translated the *Mahábhárata* into *Tamil* verse at the promised reward of five gold *huns* each stanza (of four lines). On his task being finished, the king gave him only five fanams each stanza. Story of NANDI a king of the *Chola* country, his hunt of a pig, which in the end became metamorphosed into a figure of *Vishnu* in the *Varáha-avatára,* a shrine was built on the spot. Origin of *Chenji* (or *Ginjee).* A treasure was discovered by one ANANTAKON a shepherd, who raised troops therewith, and getting aid from other chiefs, established himself as a rája, *Ginjee* being his capital; this was Fusly year 600. He cut a canal for irrigation near *Trinomali* which in the course of time having become filled up, was restored by the nabob WALLAJAH, F. 1184. ANANTAKON gave to his tribe the name of *Sammanamánar.* He was succeeded by CRISHNAKON, F. 650. GONERIKON, F. 680, both of them built sacred edifices. His son was GOVINDAKON, Fusly 700. VALLIYAKON, Fusly 720, he made roads, choultries, &c. The dynasty now gave way before a *Curumba* tribe named *Vadaga Yediar* (north country shepherds): the first king of this tribe was KOBE-LINGAN, F. 740. He built a brick fort at *Chentamangulam.* He formed some tanks, and left others unfinished. In his time, his feudatories built several forts with bricks in different places, as *Asupúr, Pelácupúr, Cupam, Cohír,* &c. He formed channels to bring down streams for irrigation from mountain springs; among which the one named *Kobilingan Juvi* remains to this day. He ruled with great equity. Afterwards, F. 800, NARASINGA UDIYAR became viceroy, the Maharayer of *Anacondai, Vijayanagaram,* and *Pennacondai* sent an army against the aforesaid KOBILINGAN, and having conquered the country he delivered it over to NARASINGA UDIYAR to be held as a fief sending tribute to the *ráyer.* A donation was made to a fane or temple, Sál. Sac. 1332 (A. D. 1410). About this time the rája of *Vandiwash* named BHUPATI RÁYER UDIYAR ruled according to an inscription dated in Sal. Sac. 1341. VIRA-VIJAYA RAYER was also ruler over that district. VALLÁLA RÁYER ruled, F. 750. He made additions to the shrine at *Trinomali.* He paid tribute to the *ráyer.* After he fell the country being divided among petty chiefs became subject to CRISHNA-DEVA-RAYER. He sent a great army into the *Carnatic,* said to have consisted of 100,000 men, under the command of chiefs named VAIYAPA NAYAKER, TUBÁKI, CRISHNAPA NAYAKER, VIJAYA RÁGHAVA NAYAKER, and VENKITAPA NYYAKER. In F. 870 VANYAPA NAYAKER came and collected tribute extensively. He encamped near *Vellore.* The chief at *Chittoor,* and other petty chiefs

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of the *Tondamandalam* had an interview with him. He fixed their rate of tribute. Mention is made among others of *Bomma-reddi* of *Calustri.* The *râyer's* general afterwards went to *Ginjee.* The chiefs of the *Chola-mandalam* had an interview with him, and their tribute was also settled. VAIYAPA NAYAKER continued at *Ginjee* with his army. He gave it in charge to the subordinate generals to go and levy tribute on the *Pandya, Chola,* and *Chera* kingdoms. In *Tanjore, Trichinopoly, Madura* and *Tiru-nagari,* the kings respectfully answered to the demand. Thus the eastern *Carnâtaca* (as distinguished from *Mysore,* &c.) became subject to the *râyer.* He derived three crores of rupees from this country, and in consequence he divided the whole into three parts, under three viceroys. CRISHNAPA NAYAKER at *Ginjee,* governed the country from *Nellore* to the river *Coleroon;* VIJAYA RAGHAVA at *Tanjore,* governed the fertile country washed by the *Cauvery* river; and to VENKITAPA NAYAKER, was assigned the country south of the latter. Notices follow of the proceedings of these viceroys. A Muhammadan coalition was formed against the *râyer.* The principal viceroy of the latter was recalled, with his troops; and TUBÁKI NAYAKER thenceforward assumed independency at *Ginjee.* His successors with their dates and proceedings are mentioned. The last of them APPA NAYAKER is described as weak and vicious to an extreme. He came to the throne, F. 1030, and in his time a Muhammadan confederacy, the formation of which is ascribed to the treachery of BÓMMA rája of *Chingleput,* brought down a deluge of Muhammadan troops into the lower *Carnatic.* The siege of *Ginjee,* and its capture, after great resistance are described with considerable force and spirit, and at much length as the author is writing about his native place. The proceedings of VIJAYA RAGHAVA at *Tanjore* are also alluded to: he purchased peace. TIRUMALA NAYAKER of *Madura,* by the assistance of the *Collaries* routed and repelled the Muhammadans, who returned discomfited to *Ginjee.* Irruption of the Mahrattas into the country. Seizure of *Tanjore.* Tribute imposed by them on other places. Proceedings of *Sivaji* in the lower *Carnatic.* Arrival of the English at *Chennapatnam (Madras).* Notice of other Europeans. From this time forwards, there is a minute and generally correct detail of the proceedings of the English and French in connexion with the nabob on the one part, and CHUNDA saheb, &c. on the other part. The French capture of *Ginjee* is circumstantially stated. The whole of the connected and subsequent transactions are interwoven with details as to motives on the part of native princes, such as perhaps our English historians, who have gone over the same ground, may not have so fully known. HYDER ALI and TIPPO'S pro-

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ceedings are fully described; and the commanding interest of the narrative may be considered to close with the final capture of *Seringapatam*, and its celebration at *Madras*. The author, however, continues his narrative onwards a few years later; and closes with a reference to the regulation of the *Arcot* country, and its management by his patron, Colonel W. MACLEOD, as Commissioner.

Remark.—In a general retrospect of the contents of this large manuscript, it appears that the suggestion of an English gentleman, produced that rare result a native Hindu historian, writing under the influence of good sense, and in conformity to a prevailing degree, with European notions of history. In an abstract I have not felt myself obliged to verify or compare his dates and facts with other authorities. There are probably some anachronisms and errors; but the value of the whole seems to me considerable, and the eighth section, down to the arrival of the English, invaluable. To me that matter is new, and with the incidental coincidences derivable from other papers in this collection a narrative may now be carried upwards, with some degree of certainty, to the era of CRISHNA RÁYER; above which there is only a short interval of anarchy till we reach the regular *Chola* government. The whole manuscript, but especially the first half of the eighth Section, ought, I am of opinion, to be carefully translated and edited.

Prof. WILSON's notice of this MS. (Des. Cat. Vol. I. p. 199,) is as follows :—

"XI. *Kemáta-rájakal, a* Palm leaves, *b* ditto, *c* ditto, *d* ditto. An account of the sovereigns of the *Carnatic*. After a short notice of YUDHISHTIRA, and his brethren, and of some Hindu princes of the lunar family, the MS. gives an account of the *Mogul* sovereigns of Hindustan, and the family of NIZAM ALI. MS. *b* is an abridgment."

On reading this notice I went to the college, and searched for a second copy without succeeding in finding one. This copy is much injured by insects. I shall be gratified if eventually I may succeed in effecting one completely restored copy.

Palm-leaves, No. 42, *Countermark* 308.

B :—TELUGU.

I.—*Crishna Rayer Vijayam, or the Triumph of* CRISHNA *Rayer.*

This book is in *Telugu* verse of an ornamented kind. Its object is chiefly to celebrate a victory obtained over the Muhammadans, and a treaty cemented by marriage with the *Gajaputi*, or king of *Orissa*. After the victory over the Muhammadans, it was judged expedient also to curb the *Gajapati*, who was in alliance with them. At first war was commenced; but, difficulties arising by the counsel

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and skill of APPAJI, the rayer's minister of state, proposals of peace from the *Gajapati* were brought about, and the latter offered to give his daughter in marriage to the rayer. In the native manner, a parrot it is said was sent to narrate to the rayer the descent and superior qualities of the other rája's daughter. This office the parrot discharged and the marriage was celebrated, with which the poem concludes.

This copy of the work is written on palm-leaves decayed at the edges but otherwise complete, and in good preservation. Its restoration does not seem to be urgent or indeed important: the following is a fuller abstract of the contents.

The author's name is VENGAIYAM son of CALAI, who invokes his gods, and the poets of antiquity, such as VALMICA and others. He wrote by direction of SRI RÁMA given in a dream, HARI-HADI-CHENNA VENCATA-BHU'PA'LA was his patron, who instructed him to write the history of CRISHNA rayer. He first celebrates *Vijayanagaram* and the praise of NARASINGA rayer (father of CRISHNA rayer). He states that NARASINGA rayer demanded of him an account of the primitive state of the *Vidyáranya* (site of *Vijayanagaram*) and of the worship of *Virupacshi*, (a form of *Siva*) and of the proceedings of *Vidyaranahi* (a sage) before the town was built. These are narrated to the following purport.

ISVAREN assumed the form of VIDYARANALU, afterwards called SANCARA'CHA'RYA. He demanded and received from LACSHMI the privilege of having a town built in that wilderness bearing his name, where she (*Lacshmi*, that is plenty) might always reside. She directed him to go and choose some place. He went to the banks of the *Túmbúdra* river, and there seeing the fane of *Virupácshi-iswarer*, he inquired into the origin of the place, which those versed in such matters narrated to him. The legend was founded on a tale from the *Ramáyanam*. SUGRIVA ascended this hill, but VALI could not do so. There are five hills, called *Malvatam, Yémacutam, Busuva stringam, Madhanga-parvatam, Kishkindi.* They told him that this sacred land was suitable for his abode. At the same time he perceived a hare chasing a lion, at which being surprised, he remarked that this was a special place for the brave, and here a town must be built to be called (after his name) *Vidyánagaram.*

A transition is then made by stating, that NARASINGA rayer, after hearing many things on the ancient history of the place, addressed his minister APPAJI stating his wish, that his son CRISHNA rayer should be crowned, or installed, which was accordingly done. CRISHNA rayer sought advice and kingly prudence from APPAJI, who instructed him. He then desired to see all the forts and other strong places. He ac-

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quired full information on all points. He also went out in disguise, the better to know if the matters conveyed to his knowledge were true. He thus lived some little time in a brahman's house unknown; but being found out by his *harcarras* the brahman asked why he so came? He said it was for "the destruction of the evil and protection of the good." The minister SALUVA TIMMA brought to him great treasure. The *harcarras* in his hall of audience, reported to him matters concerning *Visiapuram*, and the Nizam, that a negociation was being carried on between the Nizam, the *Gajapati* prince, and the ruler of *Visiapuram*, in consequence of a dread or dislike of CRISHNA rayer's accession to the throne of NARASINGA rayer. The minister represented that as the *Gajapati* was a worshipper of *Jagannatha*, and a protector of the brahmans, it would be right to pardon him, and it was determined on to proceed against *Delhi* (the Muhammadans) in preference. To this end preparations were made, and CRISHNA rayer proceeded at the head of his army. Many favorable omens occurred, inferior chiefs of districts were overcome, and their districts assumed. All who submitted were protected. At length, after many conquests, he directed his march against *Golconda*. A great army amounting to a hundred thousand cavalry came thence with precipitancy and halted on the other bank of the *Kistna* river. A general assuring the rayer of his ability to disperse the Muhammadans, received permission to do so, and he fell upon them on the bank of the river; when, after hard fighting, the Muhammadans were defeated and fled. Some persons advised the rayer to assault the town, but the advice of the minister was that the place was too strong; he rather advised to direct their course eastward against the *Gajapati*, who had harassed and impeded them on their march. The rayer consented, and while on the way to attack the *Gajapati*, he was opposed by scattered portions of different people, fighting without union or plan who were one by one overcome, and at length they all came proffering submission. The rayer received them favorably and confirmed them in their possessions, (as tributaries understood.) Proceeding onwards the rayer with his army invested *Amidanagara* (*Ahmednagar*). The Muhammadans of the place made fierce resistance; but were at length defeated. CRISHNA rayer took possession of that hill-fort, and erected his flag on it. Still advancing against the *Gajapati*, his minister SALUVA TIMMA represented to him, that though he could unquestionably conquer the *Gajapati*, yet that as the road was difficult, opposition would be considerable; and that it would be best to make a treaty of peace with the *Orissa* prince. CRISHNA rayer paid no attention to him; but saying that the forest was no great thing, it could be cut down, and the

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Gajapati no great matter, he proceeded in anger. On the way SIDAVU khan opposed with sixty thousand bow-men. The fighting was obstinate; the khan having for his object to promote the glory of the *Gajapati.* News came to the *Orissa* prince that CRISHNA rayer was approaching, and the ministers of that prince advised him to go to the re-inforcement of the Muhammadan chief. Sixteen other chiefs around the *Gajapati* rose up, and asked leave to go against the invading army, which leave was granted. CRISHNA rayer hearing of their coming became discouraged, and reflecting on his having before slighted the advice of APPAJI, he sent for him, admitted the error, and asked how it was now suitable to act. APPAJI said it would not be possible to conquer their opponents, but that division must be caused amongst them. Receiving all needful treasure from the rayer he wrote deceptive letters, addressed to the sixteen chiefs, and sent them in boxes in which were presents of money, with honorary dresses and ornaments: these were given to messengers, who were sent on alone, and falling into the hands of the *Gajapati's* people, they were taken before him. The *Orissa* prince read the letters with great astonishment. The purport was to say that CRISHNA rayer consented to the terms proposed by the chiefs, and that if they would take and deliver up the person of the *Gajapati rája*, the villages, money and jewels, as stipulated, should be made over to them. The *Orissa* prince, fearing for his personal safety retreated to some distance privately; and the chiefs, not seeing the king or knowing what was become of him, desisted from fighting. The rayer, on his part, did not advance his troops, and made no assault. APPAJI now proceeded to the *Orissa* prince, and told him that CRISHNA rayer desired his welfare. The *Gajapati* hesitated for a time; but at length thinking the rayer might be trusted, he came to an audience, bringing presents. Both parties exchanged salutations; the *Gajapati* offered his daughter in marriage; and APPAJI being greatly rejoiced strongly recommended the union. At the desire of the ruler of *Orissa* APPAJI followed him, being treated with great honors, and allowed to see the king's daughter. When about to return, the daughter named TUCARAMANI sent a parrot to her father who transmitted it by APPAJI to the rayer. The bird after narrating its own divine origin, and the perfections of the person sending it, gave the rayer satisfaction. The marriage was celebrated, and the rayer returned to *Vijayanagaram.*

Note. This somewhat full abstract may perhaps supersede the necessity of any translation, so far as historical objects are concerned. FERISHTA admits that CRISHNA rayer severely defeated the Muhammadans: the other matters are probably historical. The *ornament* at the

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close may be oriental metaphor merely to designate a messenger who was to repeat what was ordered, and no more. SALUVA TIMMA seems to have been the proper name of the minister; and *Appaji* a sort of title of office: many tales are current of the skill and address of APPAJI the minister to CRISHNA rayer.

Professor WILSON's notice of this manuscript may be found in Des. Cat. Vol. 1, p. 296.

Manuscript Book, No. 33, *Countermark* 787.

Section 5.—*Brief narrative concerning the rule of the Setupatis, as feudatory princes at Ramnad.*

This paper mentions a traditionary guardianship of the *Ramiseram* temple committed to seven persons, one among whom by hereditary descent, was SADÁICA, who in Sal. Sac. 1527 (A. D. 1606), was made lord paramount of the *Marawa* principality by TIRUMALA NAYAKER, ruler of *Madura*. The transmission of the authority downwards with dates and names, and mention of connected events is continued to Sal. Sac. 1716, (A. D. 1795.)

As this short paper was translated and printed at the end of the appendix to Vol. 2 of Oriental Historical MSS. any more lengthened notice than the above, is not required. The original text was not then given; and as the writing of the document was rapidly fading it appeared suitable to have it restored, and available at any time for reference as a record.

Manuscript Book, No. 31, *Countermark* 785.

Section 1.—*Account of* TIRUMALA NAYADU *and of his descendants, the Carnátaca rulers of Madura.*

This manuscript was also translated and printed in the second volume Or. Hist. MSS. beginning at page 182. Hence there is need only to observe in brief, that it commences with the accession of the son of TIRUMALA NAYAKER to the throne at *Madura*, and brings the account downwards, with a somewhat minute specification of wars, negociations and changes of power, to the period of the last feeble remains of the race, who received a village for their maintenance. In some of the details, where most obscure, this manuscript is confirmed and elucidated by the large Tamil manuscript before mentioned, the *Carnátaca rájákal*. At the time of making the above translation, this *Telugu* MS. was not without difficulty legible; a rough copy of it was then made for greater convenience, and as the lapse of two years since has only added to the difficulty of reading the original, a restored copy has been prepared from the original aided by occasional reference to the rough copy, and the

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text not having been printed a correct record for reference is thus provided.

Section 2.—An account of the rule of CARI CÁLA CHOLAN.

In consequence of war with the *Pandya* king, a woman of the *Chola* royal race named CUNGAINA GENT'HI escaped alone into the wilderness, being pregnant; and took up her abode in the house of a brahman a schoolmaster, and also an astrologer. By his art he declared concerning the child, after casting its nativity, that it would become a powerful and independent prince. In the ceremony of naming the child it was called CÁLI CHOLAN. After the ceremony of investing with the sacred thread, and while learning in the school, the boy was the object of much contempt from the other boys, being treated as the son of a widow. He retaliated on them; but the brahman thought it best to keep him within the house. He became well instructed in knowledge and very powerful in bodily strength. The *Pándiya* king then ruled the *Chola-mandalam;* but, wishing to place over it a viceroy, he made public proclamation in order to meet with a suitable person. A great concourse of claimants assembled. The *Pándiyan* then put a golden pot containing water on the head of an elephant, and a wreath of flowers in its trunk, announcing that the person on whom the elephant should place the wreath, and anoint by pouring on him the water would be regarded as chosen, and to that person the king would give his own daughter in marriage. The elephant being let loose, avoided all the people in the town, and going direct to the aforesaid brahman's house, there selected the youth by depositing the wreath on his head, and pouring the water over him. The young man was as strong as ten elephants, but in order to diminish his strength the brahman rubbed the sole of one of his feet with charcoal, and thereby took away the strength of nine elephants, leaving him only as strong as one elephant. He was subsequently installed at *Combaconum;* and had the name of CARI CÁLA CHOLAN given him to commemorate the rubbing of charcoal *(cari)* on his foot. But the king's daughter was not given him. He strengthened and enlarged his capital town. The young man learning from his mother that his father was before him king of the *Chóla* country, that his father had feared to encounter the *Pándiya* king, and had died during the disturbance that had arisen; resolved on vindicating his own, and his father's right: and, assembling an army, set out to make war on the *Pándiya* king. The army is stated at 250,000 cavalry, under commanders whose names are given, who approached the *Vaigai* river. The *Pándiyan* alarmed, brought to him treasure and jewels, and after much flattering homage, embraced him, and conducting him to his palace seated him, on terms

of equality, on half of his throne, and married him to his daughter SID'HE'SVARI, after which CARI CÁLA CHOLAN returned to *Combaconum*, where there were great rejoicings. He allowed the cultivators three parts of the produce, and took one-fourth (the ordinary rate used to be one-sixth), with which revenue he built and repaired many sacred edifices, gave large donations to brahmans, heard many religious stories recited, and was a firm votary of *Siva*. In order to see if his people were firm in that way, and with a view to discover and rectify evils, he was accustomed to go out in disguise, covered with a common dark-coloured hair blanket, during the night. Out of this custom arose the following circumstances.

There was an aged brahman who, as the result of long penance, had a son born to him, who when grown up was married, and the old man died, but not before having charged his son to carry his bones to *Cási*, and bury them in the Ganges. The young man prepared to do so; but on the eve of setting out slept in the porch of his house, and there gave strict charge to his wife to keep within doors, while he should be absent for a year and a half; the only exception being that, if in want, she might ask alms of the charitable prince CARI CÁLA CHOLAN. The latter was at the door; and, admiring so great an act of confidence, determined on being the watchful guardian of that house. While the brahman was absent he watched it carefully; but the brahman returned within six months, on the way to complete his pilgrimage at *Ramiseram*, and wishing to assure himself of his wife's discretion, approached the door alone at night, and looked in through its apertures. The *Chólan* came thither at the same time, and thinking the brahman was a thief cut him down with a sword, and retired. His wife next day suffered great reproach from her neighbours, but recognizing her husband, she burned herself with his body; and the king having unconsciously killed a brahman, had the visitation termed *Brahma-hatti* (a personification of the crime, as if an evil spirit, always following him). He made many attempts to get rid of it, but though the sprite quitted him at the door of a temple, or entry on a sacred pool, yet it always returned afterwards. He went on pilgrimage to the shrine of *Minátchi* at *Madura*, who, in a vision, informed him that the visitation could not be so easily got quit of, but directed him to build 108 *Siva* fanes, and then at *Madhyáranya* he would be relieved. He accordingly built a shrine every day, not eating till each day's work was done; but he did not know where *Madhyáranya* was. At length he found an emblem of *Siva* under a tree named *Madhi;* and *Siva* there appeared to him, directing him to build a temple; to enter at one gate, where the sprite would halt, and

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would be imprisoned, and to go out at a gate on the opposite side: which the king did, and was cured. He however died childless, and his queen followed him. There was no *Chola* king after him, he reigned fifty-five years. The above things concerning him were compiled by CHACRATAIYENGAR a *Vaishnava* brahman of *Mélur* from the *Bakhti Vilásan* and some other books, inclusive of *St'hala Mahátmyas*, or temple legends.

Remark. Fable and fact appear to be blended in the first portion of this account, the latter portion explains and illustrates some parts of the *Madura Puránam*, and from the comparison of the two, a few historical facts may be gleaned with some measure of certainty. It is to be noted that this last of the *Chola* race, made *Combaconum* (twenty miles north of *Tanjore)* his capital. This is the first document I have as yet met with stating that fact; though I always thought that *Combaconum* must once have been a metropolis, from traces remaining.

Section 3.—An account of the Yánádu játi, or wild people of Sri-hárí-cótta, received from an old man of that tribe.

Of old one named RÁGHAVA brought with him sixty families from *Páca-natti* district; and located himself with them at *Sri-hári-cótta*, and clearing the country formed *Rághava-puram*. The people by degrees spread through a few adjoining districts. A *rishi* who came from *Benares* and was named AMBIKE'SVARER resided in *Madhyáranya* (or the central wilderness); and there, daily bathing in a river, paid homage to *Siva*. These wild people of their own accord daily brought him fruits and edibles, putting them before him. At length he inquired of them the reason, they replied that their country was infested by a terrible serpent, and they wished to be taught charms to destroy it, as well as charms for other needful purposes. He taught them, and then vanished away.

These wild people, being skilful in magic, continued in the forest. They are of four classes:

1 *Chenju-Vándlu*,
2 *Yánádulu*,
3 *Coya-vándlu*,
4 *Irălă-vándlu.*

The *Yánádu* people are skilful in medicine. The *Cóya* people reside to the westward in the wilds at *Gooty*, *Athavani*, and other circumjacent places. Within their forest boundaries, if any traveller attempt to pluck fruit from any tree, his hand is fastened to the spot so that he cannot move; but if on seeing any one of the *Cóya* people he call out to that person explaining his wishes and get permission, then he can take the fruit, and move away; while the *Cóya* forester, on the receipt of a small roll of tobacco leaf, is abundantly gratified. Besides which the *Cóya* people eat snakes. About forty years since a brahman

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passing through the district saw a person cooking snakes for food, and, expressing great astonishment, was told by the forester that these were mere worms; that if he wished to see a serpent, one should be shewn him, but that, as for themselves, secured by the potent charms taught them by AMBIKE'SVARER, they feared no serpents. As the brahman desired to see this large serpent, a child was sent with a bundle of straw and a winnowing-fan, who went accompanied by the brahman, into the depths of the forest, and putting the straw on the mouth of a hole commenced winnowing, when smoke of continually varying colors arose, followed by bright flame, in the midst of which a monstrous serpent, having seven heads was seen. The brahman was speechless with terror at the sight; and, being conducted back by the child, was dismissed with presents of fruits, and proceeded to the north. This circumstance occurred among the *Cóya* people of the woods or wilds to the northward of *Pála-Vamchcha b'hadráchalam* in Sal. Sac. 1635, (A. D. 1712-13.)

The *Chenju* people live to the westward of *Ahóbalam, Sri-Sailam* and other places, in the woods or wilds; and go about constantly carrying in their hands bows and arrows. They clothe themselves with leaves, and live on the sago, or rice, of the bamboo. They rob travellers, killing them if they oppose. "This people afflict every living creature:" (kill for food is supposed to be meant.)

The *Irala* people carry bows and arrows, and wander in the forests. They are thieves. The *Yánádu* class alone do not plunder. They are employed as watchmen: they collect a kind of bark and roots, used for dyeing red, bringing heavy loads, and receive whatever the sircar is pleased to give in return. They chiefly live on a kind of white root and wild-honey. The sircar employs them as watchmen. In the woods near *Srí-hári-cotta* there are forty of these *Yánádu* people (supposed to be heads of families). The sircar gives to the head man of these people twelve *maracals* of rice monthly: in return he delivers sometimes ten bundles (each five hundred lbs.) of the dyeing bark. The others, who do not carry on this intercourse, live in their own manner in the forest on white roots and honey. This handful of *Yánádu* people seem to be comparatively separated; for if they attempt to hold intercourse with others of that tribe at a distance, they are killed; and their wives are carried off: the others hold no intercourre with them. Such, as far as could be obtained, is an account of these *Yánádu* people obtained from JA'RA'MARUDU, as far as he could give information.

Remarks. This paper was read over by me a year or two since, without any other remark than that there were people in the *Peninsula*

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of whom Europeans had received little or no information. It now attracted attention chiefly from its following the preceding papers and from wishing to dispose of the entire book, No. 31, without need of future reference. But reading it now after having had previously in hand the paper on the *Khoi-jati* mountaineers of *Goomsoor*, (Mad. Jour. of L. and S. No. 16,) termed *Códalu*, in the *Telugu* paper therein translated, it appears to assume more importance than otherwise I should have attributed to it. For it seems that the proper term is neither *Khoi*, nor *Codalu*, but *Cóya-játi* (in the ordinary pronunciation to the ear very similar to the enunciation of *Khoi-jati*), and that they are a subdivision of a much larger body of people. I am confirmed in my supposition that the so termed *B'heels* of the north in *Gujerat*, &c. are of the same kind of people, though seemingly more closely analogous to the *Chenju*, or *Irala*, class. As regards the seeming absurdity of the bundle of straw and the large serpent, I am of opinion that this is an enigma, and covers some more recondite meaning. Having in the Mackenzie papers sometimes met with a fact plainly narrated, and in others veiled by fable, metaphor, and symbols, I have learned not hastily to dismiss such seemingly crude orientalisms, but to try to look through them; and in this instance, without pretending to solve, what I am tolerably sure is a symbolical statement, I would throw out the conjecture, whether it do not allude to the *Meria-pujai*, or human sacrifice, which may possibly be the charm on which these *Cóya* people relied, and which they may have practised, as well as the savage inhabitants of the mountains of *Goomsoor*.

The locality of *Sri-hári-cotta* is about twenty miles northward of *Pulicat:* the country about *Gooty* stretches thence northwestward; but *Sri Sailam* is farther to the north. These savages are found in the *Goomsoor* wilds and mountains, and from personal information received by me, there is a very similar kind of people dwelling in the woody mountains of the *Dîndigul* province, to the south. In the persons of the *B'heels* they dwell on the *Vindya* (or *Bhind)* mountains; and I have, in the paper before alluded to, shewn it to be probable that they inhabit the *Baramahl* hills to the north of *Behar*. The account of this people as carrying bows and arrows, living on roots, honey, or reptiles, agrees with intimations throughout the more local papers of the Mackenzie collection, and with current fables as to the *Vedars* who seem to have been wild savage people, aboriginal when the Hindus first began to colonize it from the north. Thus we have a somewhat wide range of data for inductive evidence, in favor of this particular kind of people under various subdivisions, having been the primary dwellers in the

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peninsula. The conclusion need not for the present be drawn; but it is clearly indicated: to be followed, possibly, by other equally plain steps of historical deduction, arising out of the Mackenzie papers, by the aid of patience and perseverance. The point once established, that the Hindus are not the aboriginal native inhabitants of the peninsula, does not seem to me of trifling magnitude; and this point, I expect, will be fully proved, in the process of the present investigation.

C:—MALAYALAM.

Manuscript Book, No. 3, Countermark 896.

Section 5.—Kérala Upatti. An account of the Kerala, or Malayalam country.

This manuscript is stated to be copied from one then in the possession of Dr. Leyden: the following is a brief abstract of the contents.

Invocation. The incarnation of Parasu-Ráma and his destruction of the cshetriyas. He formed the *Kerala desam,* which being infested with serpents, he introduced the *Arya brahmans,* and located them in sixty-four villages. Minor details of internal arrangements. Parasu-Ráma procured from Indra the grant statedly of six months' rain in the year. Other details concerning the classes of brahmans, and their offices. The brahmans at first conducted the government on the principles of a republic; but not agreeing among themselves, and disputes about property arising, Parasu-Rama determined that it would be better for the country to be governed by a king, and one was selected born by a brahman father, by a *cshetriya* mother, thus combining brahmanical and kingly descent. He was first settled in the *Kerala* division, whence arose the name of *Kerala desam,* but the entire *Malayalam* country was originally divided into four districts. *Túluva, Múshica, Keralam, Cúva,* the latter on the extreme south: details of the villages. At a late period in the *Cali-yuga* the bauddhas came to *Kerala-desa;* and the king Cheruman Perumal learnt from them their mode of religious credence. Being favorably inclined to them, and having adopted their system, he intimated to the brahmans that they must unite with the bauddhas, and follow their system. The brahmans were greatly alarmed and incensed, and consulting with a leading individual among them at *Tri-Cárúr,* he promised to remove their difficulties. Following his advice the brahmans went to the king and remonstrated with him, calling for a public disputation, when if they, the brahmans were vanquished, their tongues should be cut out, and the like done to the bauddhas if these should be overcome. The dispute was held, terminating favorably to the brahmans in consequence of a magical influence emanating from the head brah-

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man at *Tri-Cárúr:* the tongues of the bauddhas* were cut out and they were banished the country. The king who had adopted their system was dethroned, and some lands were set apart for his support. He is not the CHERUMAN PERUMAL who went to *Mecca.* His son was crowned and an oath was taken from him, never to permit the bauddhas, or people of any other religion to obtain public sanction. Other details of some subsequent matters are given. At later periods, when the above oath had fallen into desuetude, the bauddhas (Muhammadans) obtained some footing in different places. The system of *Bhattácharya* obtained in the *Malayala* country, and the vedantists, of that class, received some endowments in lands. At an assembly of the brahmans of the sixty-four villages, it was determined that only the brahmans of eleven villages (or village-districts) should possess the right of offering a particular species of *yagam* or sacrifice, and of performing some other special ceremonies. In process of time the rule of kings had become extinct, and some brahmans went to CRISHNA rayer inviting† him to take the rule of the country. He sent two persons respectively named *Athe* rája PERUMAL and *Pandeya* rája PERUMAL, as his viceroys, each for a period of twelve years. After them CHERUMAN PERUMAL was sent, who was welcomed by some distinguished persons, safely conducted, and duly installed. He ruled thirty-six years, being three times the appointed period, on account of his good qualities. The rayer however was not satisfied with this extension of the term, and determined on hostilities. CHERUMAN PERUMAL took counsel as to the best means of meeting the invasion. In the first place two brahman ambassadors were sent to the rayer to endeavour to pacify him; but he refused to listen to them. A little fable is narrated of the manner in which the messengers acquired a magical quill, by looking through which the real nature of any being could be discerned. The *Cheruman* in connexion with the *Calicut* rája, and other subordinates, assembled a great army, and, while the multitudes were asleep, by looking at them through the quill, it was perceived that 10,000 were men, 30,000 gods, and the rest *asuras.* To the ten thousand a distinctive mark was affixed, and with them the rayer was encountered and defeated.

The birth of SANCARA'CHA'RYA is then narrated with his proceedings as to the different castes of people and the regulations established by him

* In *Malayalam* it seems that the Muhammadans are termed *Bauddhas.* The Syrian Christians are called *Marga-carer* "people of a way;" but are never designated *Bauddhas.* Such a use of the last term as applied to Muhammadans is, I believe, peculiar to the *Malayala* country.

† He more probably conquered the country, without any special invitation.

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accounted for in rather a fanciful manner, but it is stated that his regulations continued to be observed. Cherruman Perumal continued to rule. A *Nayar* was killed, who after death is represented as instructing the king to attend to the lessons of a *Jonaca* (Muhammadan) teacher, according to whose advice he might embark on board ship, and would thereby attain a partial beatification. He* divided his whole dominions into eighteen portions, which he gave over to the charge of different chiefs. The two ambassadors by whose means the rayer had been conquered each received portions of country. He specially gave a shield to the *Calicut* raja. Cherruman Perumal then went away (by sea) to the country termed *Asu*, (supposed to designate Arabia.) The *Calicut* rája afterwards waged war with the various petty chieftains, conquering some of them, and acquiring superiority.

The arrival of the Portuguese at *Calicut* is noticed, and the *Calicut* rája is said to have fought with the captain. The rája ruled over eighteen forts, and seventeen districts. He fought continually with his neighbours; the Travancore and Tellicherry rájas being excepted. He subdued many countries, exaggeration appearing in the enumeration of them. He acquired pre-eminence abeve other kings. The customs of the *Calicut* kingdom are then narrated; laws regulating interest and profit. The commencement of the *Collam* era is thus accounted for. The rule of the viceroys of *Vijayanagaram* had been fixed at twelve years corresponding with the revolution, in orbit, of the planet Jupiter. But as Cherruman Perumal exceeded the prescribed time this mode of reckoning fell into disuse. In a period of great scarcity and drought, when a large reservoir (*Collam*) had become quite dry, the brahmans, in a body, went to the *Calicut* rája and represented that the cause was his withholding the customary largesses to the gods and the brahmans. The rája acknowledged his fault and promised to repair it. As a commencement a great number of brahmans were fed in the dry bed of the tank, and before they had finished eating, the water rushed in with such rapidity that they were obliged to make their escape without having time to take away the leaves on which their food had been eaten. An era was begun to commemorate this event, being the *Collam* era. Matters relating to the cultivation of cocoa-nut trees, betel vines, &c. customs in dealings, buying, selling, &c. Rules to regulate hunting. Origin of the *Nayars*, also of a kind of divinity derived from the fable in the *Mahábhárata* of *Siva's* appearing to Arjuna during his penance

* This is the Cherruman Perumal who is said to have adopted the Muhammadan religion, and to have gone to *Mecca*.

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near the Himalaya mountains. The origin of the *Ayuiar* born from *Siva* and *Mohini*. The names of various local *numina* in the *Malayala* country are given. Names of various fanes in that country. Besides which the thirty-three *crores* of superior gods, and the sixty-six thousand *asuras*, are all said to have been in *Malayalam*, together with the superior gods protecting the country.

Afterwards the names of the *Calicut* rájas and other inferior chiefs are given. The story of a *Jonaca* (Muhammadan) who came to this country, the cause of which is narrated; the foreigner extended the dominion of the *Calicut* rája; magnificent things are stated as to the conquests of the *Calicut* rája, originating in his devotedness to *Sri Bhágavatí*, and her gifts to him. Notwithstanding the foreign Europeans came and took possession of *Calicut* whom however, in the end, the rája defeated. The *Curumbas* of the hilly district greatly helped, and had districts given in consequence. Disputes between this *Curumba* chief and the *Cochin* rája. Details of the number of *Nayars* belonging to different parts of the country. Reference to the regulations made by Parasu-rama, and confirmed by Sancará'cha'rya as to the distance which must be observed by different castes, in their approach one towards another. The distance in feet being minutely stated. Brahmans and cows are of good birth, other classes of men and other animals not so. With these regulations as to personal distinctions, and caste observances the account concludes.

Remark. The writing of this document was in one place very much faded. As it is one of the best of the few *Malayalam* MSS., it has been restored; and its entire translation is recommended, notwithstanding that it contains some things puerile, and some absurd. Still there are real historical details, and these can always be best selected, after that the whole evidence of any document, whether important or trifling, has been fully and fairly brought into view.

D:—MAHRATTI.

Manuscript Book, No. 6, *Countermark* 918.

An account of kings of the four ages, and specially of the Mahratta kings of Sattara.

An account is proposed to be given of the four ages, the kings of *Hastinapuri*, the *Muhammadans*, the *Maharashtiras* and *Bhosalas*. The narrative is professed to be received from Vitala *svámi*, an incarnation of a portion of the divine essence near *Sattara*. Mention of the incarnation of Vishnu in different ages. With a brief reference to other

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kings, the lines of *Yudishthira* is given. Then the ancient line of the *Bhosala vamsa*, ruling for 1380 years. A further list of the line of *Yudishthira*. Jeyh Sinh from the Bengal country made great conquests. Various other kings. Narada Sinh is said to have ruled at the commencement of the era of *Sáliváhana*. The race of Narada Sinh is given. In *Sal. Sac.* 500 the Padshah is said to have ruled in *Hastinapuri* (*Delhi.*) The sultans of this race protected the *Maharáshtiras*, and gave them lands to the southward of the *Nerbudda* river. Some little matter is given in the *Balbund* character. The Padshah's instructions to the Mahrattas as to tribute and duties. The instructions of the great Mahratta (i. e. the *Bhosala*) to his tribe and dependants, as to the manner in which they were to govern so as to fulfil the Padshah's wishes, and not to oppress the accountants, or people. A list of the *Bhosala* race. A request made by the *Diván* (or *Peshwa*) to give him a grant of land. The *Bhosala* pointed out the neighbourhood of *Poona*; and gave him a grant of land there subject to quit-rent, or tribute. Subsequently the *Diván* named Baji Rao, did not send tribute to the *Bhosala*, on which account the latter wrote two or three letters. The reply was in substance, that as the *Bhosala* derived his possessions from the Padshah, so he, Baji Rao, owed him, the *Bhosala*, nothing; but that the tribute must be given to the Padshah. Both parties appealed to the Padshah, in consequence of which appeal, an order came to the *Bhosala*, directing him not to interfere with the *Diván*, and that tribute from the latter must be sent to the Padshah. The *Diván* did send tribute for a short time and then discontinued doing so. In consequence the Padshah sent a detachment of troops to demand the stated revenue; but the officer was put off with various excuses. Meantime the troops killed every day twenty or more cows, on which the *Diván* remonstrated and wrote to the Padshah who replied, that it proceeded from his refusing to pay his tribute, which if he did the annoyance would be withdrawn. The *Diván* requested a small portion of land to be bestowed on him, in free gift, or fee simple, wherein he might carry on the rites of his religion without molestation. The Padshah consented, bestowing on him an *inam* grant; and restored all the remainder of his former possessions to the *Bhosala*, as a tributary. The *Diván* within his small district strengthened himself by degrees, and assembling troops at length ventured on making war on the *Bhosala*, who being occupied chiefly in peaceable duties and depending on protection from the Padshah kept up no great standing army; as a consequence he was attacked by the *Diván*, taken prisoner and carried to *Poona*. As the *Diván* obtained great plunder and wealth from the *Bhosala* so he

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greatly increased his army therewith; and, when the Padshah assumed hostile demonstrations, he sent word to say, that the country south of the *Nerbudda* was fitting to be ruled by brahmans; that he, the Padshah, need give himself no trouble, for whatsoever tribute was demanded should be remitted. The Padshah relaxed on receiving this message; and consented to receive tribute. The *Diván* accordingly had accountants prepared in the different languages of the country, being *Gujerati, Baibandi, Mahratti* and *Canarese*. Baji Rao now sent messages to the *Guicowar*, to *Scindiah*, and the ruler of the *Cóngama* country (the Konkan) calling on them for allegiance and tribute in which case he would protect them, seeing that he held his authority by sanction of the Padshah. The consequence was a war with the *Cóngama* country, which he conquered; and next the conquest of the *Guicowar* the ruler of *Gujerat*. The ruler of *Visiapúr* hearing of these proceedings determined to make war on Baji Rao to humble him and to assume his country. This he did and began to rule over that country in Sal. Sac. 1610, (A. D. 1687-8.) The name of his viceroy was Shahoji. Other changes and revolutions followed, one named Ram Singh obtained a temporary ascendancy; but the *Visiapur* Padshah sent an army and overthrew him and subsequently re-instated the *Bhosala* as a tributary. His name was Sivaji: other wars followed. List of rájas of the *Bhosala* race, who subsequently ruled; with the period of each one's rule. The *Cólapur* rája meantime protected the posterity of the beforementioned Baji Rao. A number of zemindars or persons who had received benefits from Baji Rao, were assembled; and counsel was held as to the means of raising an army to go against the *Bhosala* and re-instate the descendant of Baji Rao. An application was made by him to Bombay for help from the English there in Sal. Sac. 1635 (A. D. 1712-13), stating his prior claims to the country, now governed by the *Bhosala*. It would appear that they gave assistance. The descendant of Baji Rao then addressed a memorial to the Padshah stating his claims, a copy of which, at length, is given. It is verbose in details of preceding matters; assuming in part, somewhat the air of a manifesto, demanding at least the restoration of the small *inam* grant, or independent territory, before given to Baji Rao or else with the aid of the *Cólapur* rája, and other auxiliaries, the memorialist would be prepared to make war for the recovery of his patrimonial inheritance. This memorial was written in Sal. Sac. 1572 (A. D. 1659-10): on the despatch of the memorial, the writer of it set out at the head of 25,000 men to attack the ruler of *Visiapur;* halting at the village named *Visála-gadda;* whence a few troops of the Padshah retreated. The *Visiapur* Padshah went, it is stated, to *Goa*, giving in-

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structions to his respective chiefs; especially to the commander at *Aurungabad.* The minister of the young man named Nana Farnis interposed his counsel; to the effect that the *Visiapur* Padshah was too strong for him; that the concentration of troops forming at *Aurungabad* would render it inexpedient to go against *Visiapur* itself; and that it would be better to proceed against the *Bhosala* rája of *Sattara.* This counsel was followed. The army was made to retrograde; and was turned towards the latter place. Dil Ali Khan came to the assistance of the *Visiapur* Padshah with 60,000 troops from the Padshah of *Baganagur* (*Bisnagur?*) The young man was greatly intimidated by the arrival of this auxiliary force. He divided his army into two divisions proceeding with 13,000 against *Sattara,* and sending 12,000 into the *Cóngama* country (the Konkan), which latter was conquered and brought under revenue management. The *Sattara Bhosala* fearing to encounter the invaders, relinquished the country and gave it up to them. The descendant of Baji Rao in consequence gave to the *Bhosala* a small territory, to hold as a feudatory; on the condition of being ready to do military service whenever summoned. His title was still to be *Sivaji Bhosala Mahá-rája.* The descendant of Baji Rao soon after died. He had no child, but his wife was pregnant, and under the instructions and guidance of Nana Farnis a regency was formed *ad interim.* A transition is then made to the race of the aforesaid *Bhosala;* their names, dates, and periods of rule being given. Details of their donations, and endowments of shrines. The before mentioned wife of Baji Rao's descendant was delivered of a son, who was named Panda pratana Baji Rao, great rejoicings were made, and the government was conducted by Nana Farnis. A woman of the same race named Gangi Bhai had a share in the government. The young man on coming to 16 years of age was installed, and named Simandar Baji Rao. He had some English auxiliaries in his pay, and made conquests in the neighbouring *Cóngama* and *Telinga* countries. He established Dowlut Rao Scindiah, Holkar Rao the *Guicowar,* and also the *Bhosala* as subordinate chiefs; the authority descending to their posterity. He himself maintained a standing army, as stated of a crore, or ten millions, (that is to say, a *large army.*)

The preceding account was written by Appaji of *Mysore* in A. D. 1806, finished on the 12th April at *Poona.*

Remark. It will appear from the above abstract, that the document to which it refers is of considerable relative importance towards illustrating the history of the Mahrattas, from the time of their origin. I would defer stating any thing, with reference to full translation, until the

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various documents in the Tamil language, some of them of great length and much detail, bearing on the history of Mahrattas, have undergone a more full examination by me. The present document can be referred to at any subsequent period. The manuscript book containing it was damaged and in rapid progress towards decay; on which account, as well as from the presumed value of the contents, the document has been restored.

E:—SANSKRIT.

(*Grantha* character.)

Palm-leaf Book, No. 236, *Countermark* 1044.

Chatur Vimsati Puránam.

Invocation. A brief indication of the contents, then a reference to the author, and to his readers. The *Purána* is derived from the supreme lord PARAMESVARER, its virtues and beneficial tendencies are announced, great virtues of its writer: great advantages will result to its readers.

The *Purána* opens with a reference to VRISHAB'HA *Svámi*, who lived in the centre of the southern portion of the land of *Bharata* in *Jambu dwipa*, (central Hindustan,) an early *Chacraverti* (or ruler) came to him, and begged to know all customs, differences of times, and other matters from the time of SUSUMAN. The *svámi* favorably received his request and taught him the *Múlatantra*, or principal system, which was delivered by GAUTAMA to SRENICA, the great king, and consisted of 455,442,003,100,530 stanzas. This, the great *Purána*, is taught from age to age. The account is then conducted as if repeating what GAUTAMA stated to SRENICA, a specification of the various *yogas*, that is, religious rites or modes of worship. A reference to SVAYAMBHUVA MANU and the matters which occurred in his time introducing the mention of the *Utsarpani* and *Avasarpini* periods; the former prosperous as following the renovation of all things after the periodical deluge; the latter adverse, as going before and preparing for the destroying and purifying deluge. (See MS. book, No. 12, Section 1.) The peopling of the *Bharata candam*, (or continent of India) with the *Manus*, *Chacravertis*, and people is next adverted to. The prompt justice and equity of the *Chacravertis* in the punishment of crime. The book then mentions various matters, concerning the world, countries, towns, kingdoms, sacred rivers or pools, donations, penance, in detail. In those times men believed in only one creator, who created men good and evil, not according to his own purpose of mind, but according to their good and evil deeds in a former

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state of existence. Afterwards the bounds and the nature of the *Bharata candam* (or upper India) are stated, its hills, peaks of mountains, &c. The great city of *Alacapuri*, on the northern portion, its ruler was ATHIPASEN king of the *Vidyádharas*, (a species of celestial:) he considered the luxury of kingly rule to be like smelling a poisonous flower, and relinquished the kingdom, devolving it on his son; and, becoming a naked ascetic, he was initiated into the *Jaina* system. Details are given of that system. MAHAPALEN governed, he had four ministers, two of whose names were MAHAMATHI and SVAYAMPUTTI. One day SVAYAMPUTTI, being a distinguished person among the *Jainas*, asked the king some questions of a religious character to which the king replied, and they both agreed that the body dies, yet that the *Jivan* (life or soul) does not die. A story is narrated in illustration; to the advantage of the *Jaina* system. Various accounts are given of persons who by acts of merit according to the *Jaina* belief, obtained beatification. Some account of persons who by evil actions incurred the pains of *Náraca* (or hell). Description of the various places of torment, and the punishment inflicted: being instructed, or purified, thereby: the persons so punished subsequently attain to happiness. Mention of persons who obtained beatification in the *Isana-calpam.* There follow details of capital towns, each the metropolis of a state or kingdom. Prophetic declaration as to the future birth of VRISHAB'HA *svámi*, his incarnation; BRAHMA and other gods did him homage. Many matters follow concerning that incarnation and its praises. An account of the instructions given by VRISHAB'HA *svámi* seated on a lofty seat, or throne; BHARATA and others received his lectures, an account of their panegyric on the teacher. The glory of the *Jaina* system dwelt on. The *Chacraverti* afterwards returned to *Ayodhya*, and received homage from the *Vidyádharas*; in a dream he had a vision of the god who announced to him that persecutions and sufferings would arise from the *Páshandis* (a contemptuous epithet applied to the *Saivas*), and also from the *Mlechchas* (outcasts or barbarians), detailed at length. The *Chacraverti* in the morning performed the rite of ablution, in order to remove the evil of the dream, or to avert its accomplishment. Details of PRABASAN, CUMB'HAM, and many others, are given, as coming from the mouth of GAUTAMA, delivered to SRENICA, that is to say, of what kind of birth or form of being, they before were, (on the system of the metempsychosis,) what kind of actions they performed, afterwards being instructed in the *Jaina* system, they acquired beatification. These various accounts in much detail occupy the rest of the work.

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Note. This palm-leaf manuscript on examination was found to be complete, and in good order; with the exception of about fifty leaves at the beginning. These were restored on other palm-leaves, and added to the book, for its more certain preservation.

The work it will be seen carries up the origin of the *Jaina* system to the very birth of time; yet as the whole turns on the alleged incarnation of VRISHABHA *svámi* (considered by some to be a subordinate incarnation of VISHNU), and as VRISHABHA *svámi* was posterior to GAUTAMA BUDDHA, the evidence for such high antiquity may receive as much credence as any one may choose to bestow. In truth the *Jaina* system, at its origin, was a modification of the *Vaishnava* one. To me it seems that the *Páli* work (about to be published in *Ceylon*), entitled the *Mahawanso* (or great genealogy), clearly fixes the origin of the *Bauddha* and *Jaina* systems at *Mágadha*, three or four hundred years antecedent to the Christian era. Nothing in this work, as it seems to me, contradicts such an origin; without being easily reconcileable thereto. The entire book might be worth translating, at some future period; for though the *Jaina* legendary history is as much beclouded with metaphor and fiction, as the *Brahmanical;* yet, from a comparison of the two, facts may be selected which could not be received on the evidence of either one of the parties.

Prof. WILSON's notice of this book (Des. Cat. vol. 1, p. 152) is as follows:

"VI. CHATURVINSATI PURÁNA.

"*Tamul Language and Character, Palm-leaves.*

"An account of various sovereigns, peculiar to the legendary history of the *Jainas*, who flourished contemporaneously with the twenty-four *Jainas*, as *Vidyádhara*, *Mahábala*, *Vajrabáhu*, *Vajragarbha*, *Nábhi*, *Vrishabha*, *Bharata*, *Anukampana*, *Sripála*, *Samudravijaya*, *Srishena*, &c. In three books, by VIRASOMA SURI."

The statement of this book being in the Tamil language and character must have been an oversight of Prof. WILSON's assistant. It is a *Prákrit* (or unpolished Sanskrit) work of the kind sometimes denominated (by natives of other provinces than the Tamil district), the Tamil *Grant'ha;* the term *grant'ha* not then denoting merely *a book*, but a *Prákrit* work, both in letters and language.

Conclusion.

In this report I have not included all the works that have been the subject of examination, collation and restoration during the brief period

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of two months, to which it refers; but only so many as would suffice to form a primary volume of restored documents; of which moreover, I could get the abstracts written over from my rough notes in sufficient time; and the preparation of an abstract, forms to me, not the least laborious part of the duty. Such MSS. as for the present lie over, I purpose to include within a following statement.

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SECOND REPORT

ON THE

EXAMINATION AND RESTORATION

OF THE

MACKENZIE MANUSCRIPTS,

BY

THE REVEREND WILLIAM TAYLOR.

A Palm-leaf MS. No. 165, *Countermark* 64.

A:—TAMIL.

I.—*Chola púrva Patayam, or ancient Chóla record.*

This is a large Tamil manuscript containing 48 Palm-leaves in the introductory portion and 219 in the remainder. It is perfect as regards the numbering of the leaves, and is generally in a good state of preservation: a few of the leaves are a little damaged, but these, having been restored, the whole will last in good preservation, for several years.

Brief Abstract.

Reference to inscriptions at *Conjeveram*, and to VIKRAMÁDITYA the son of GOVINDA, slain by SÁLIVÁHANA. It states that SÁLIVÁHANA was born in the country of *Ayodhya*, in a potter's house, under the influence of ATHI-SESHAN. He acquired great skill and prowess; and conquering VIKRAMÁDITYA, subdued also the *Ayodhya** country. An era was formed termed the era of SÁLIVÁHANA. In his time there was great disorder, Hindu fanes, rites, and institutions, all were neglected. SÁLIVÁHANA was a *Samana* (or *Jaina*) a worshipper of *Sarvésvarer* of a venomous spirit, and in these he gloried. He destroyed the fanes and secred edifices of the Hindus of five classes, without favor or distinction. He overthrew all privileges which Hindus derived from VIKRAMÁDITYA. He persecuted and oppressed all who would not

* Whence it appears either that the author made a mistake or else that there was a second *Ayodhya*. VIKRAMA'DITYA ruled over *Gujerat* and *Malwa*, and derived tribute extensively from other countries. *Ayodhya* may however, be viewed as an epithet, "exempt from war."

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enter into the *Samana* religion, of which he was a devotee. If they entered the way of *Sarvésvarer*, he protected them; but punished them if they refused. Through his wickedness there was no rain, a great famine, much distress, and one house distant ten miles from any other house: the country little better than a waste benighted wilderness. The ascetics retiring to wildernesses, in secret made murmuring complaints to SIVA, and VISHNU. SIVA to avenge the desolation, solicited from the *Athi-Parábaram* (Supreme Being) a fire rain. ATHI-SESHAN beforehand apprized SÁLIVÁHANA of its approach in a dream. SÁLIVÁHANA announced to all the followers of *Sarvésvarer*, the coming fire rain, and recommended them to build stone houses, or to remain (on the day fixed) in rivers, by both of which means they would be preserved uninjured by the fire rain. They followed his advice, some quarrying stones and building houses, others watching on the banks of the largest rivers; and they were all on the alert. SIVA opening his frontlet eye, sent a rain of fire. SÁLIVÁHANA's people took refuge in their stone houses, and he himself with his army on the banks of the *Caveri* (here used to designate a river in general), avoided it by plunging in the water. SIVA seeing this, by recourse had to the Supreme Being, and by meditating on the five lettered *mantra*, sent down a shower of mud. Those in stone houses were thereby blocked up and suffocated; those in rivers came out and escaped, and thus SÁLIVÁHANA (here also termed BHOJA), with his army escaped. SIVA now took counsel within himself. The first reflection produced *Vira Cholan*, (the thought of him was born in his mind:) the second reflection produced *Ula Cheran* of the *Láda* country, and *Nanda Gopala Yediar* (or herdsmen class or tribe): the third reflection produced *Vajranga Pandiyan* of the fisherman's class. SIVA then, with a regard to VISHNU, meditated the eight-lettered *mantra;* and through it designated these three to their respective offices, it being the special lot of the *Cholan* to kill SÁLIVÁHANA. The three kings came together to take counsel so that the three crowns became as one crown, and they bathed together in the river at *Tírumukudal**. After making a vow to destroy SÁLIVÁHANA, and taking means to assemble money and troops, they made a pilgrimage to *Kasí*. At that time *Kasí* was neglected, and it was merely a wilderness of banyan trees. They are represented as discovering an inscription deep hidden in the earth, stating this to be *Kásí*, &c. (Hence it is not *Benares*, but some ficti-

* This is a place where three rivers became one, said to be not far from *Conjeveram*. Hence the name, implying, "the sacred triple union." Another such place is celebrated in a book called *Mukudal pallu* and is said to be near *Alagar kavil*, in the neighbourhood of *Madura*.

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tious *Kási*, that is designated.) They subsequently came to *Canchinagara (Conjeveram.)* The same process as before is represented to have been repeated. Here also an inscription was found. (It is to be noted that the original name is *Cachi; Canchi* being a modern addition.) They were referred for further information to CACHI VIRA CÁMÁCHI RAYEN, of the weaver tribe. They cleared the forest; but were opposed by a local DURGA who threatened to sacrifice them for trespassing on her domains. There follow various details needless to state minutely. SÁLIYÁHANA is again designated simply by the name BHOJA. The aforesaid CACHI VIRA CÁMÁCHI appears as a negociator with the local DURGA, and promises her one thousand and eight human sacrifices, from among the people of his tribe, and the title of "War goddess;" so that when the tribe should rule, and fight with other kings, her appetite for human blood should be abundantly satiated: with these terms the DURGA was satisfied and gave consent to the building of a town, and establishing a monarchy. (If this be ornament it is still startling in its indications as to by-gone days.) She then took him to the tank of her local residence, and explained to him that after VIKRAMÁDITYA's defeat by SÁLIVÁHANA, all the former inhabitants of the place had collected their jewels and other valuables, which were put into a copper chest, and that this chest was buried, deep under the bed of a tank (reservoir), in a cave closed by a door, which was locked, and over it the stone bed of the tank was relaid. She pointed out to him the spot, and put him in possession of the chest. She also directed him to another spot where ancient records of the place, when the country was ruled by DEVENDRA were deposited, and shewing him where it was she disappeared. CACHI VIRAN returned to a locality where the three kings were waiting for him. There follows some more fable, and then an order from SIVA in the form of a *guru*, to open the chest. A detail of its contents—a smaller chest, a weapon, a sacred utensil or weapon, another weapon, a brass vessel, a key of the inferior regions, five other keys, an iron crow-bar, a hammer, ten thousand pieces of gold coined in the age of the great king SANTANU. The smaller chest being opened contained images of *Ganesa*, *Kártikeya*, *Valliyamma*, (the female image at *Chillambram,)* a *trinetra* fruit (the sacred ashes of the *Saivas*), a sacred bead containing the image of one god (usually it is held to contain three, four, or five; the kind mentioned is very rare). A chank with its windings to the right (extremely rare and precious), a cane without joints or knots, a row of beads for prayer, a seal ring of six classes of Hindus—these and the like were in the inner box. These were given to the *Saiva guru* to be purified, and then

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were committed to the care of VIRA CÁMÁCHI for the purposes of worship. He fetched a pot of water from the *Cambhá* river, and putting it before the chest, placed one of the weapons upright in the ground, and paying homage transferred the divinity resident within the chest, into the pot of water, which was daily worshipped by himself and his wife. This was all done by instructions from the god in the shape of a *Saiva guru*. He delivered the same over to his son to be so handed down from generation to generation. The said *guru* further told them to make use of the key of the inferior regions in the place before indicated by the local DURGA, where a copperplate inscription would be found. The *Saiva guru* then disappeared resuming his divine form of *Yegambarésvarer*. The three kings were again resorted to, when the original inscription first mentioned was once more read by them all, and again hidden. After some other matters the opening of the other cave is mentioned to which the instruments before found in the first box were necessary. This was a cave which was entered by the light of large torches, and thence another box was taken. The inscription on copper-plates and its contents are stated to have referred to the four ages, with the record of some leading names, and coming down to the mention of VIKRAMÁDITYA's defeat by SÁLIVÁHANA; at which era it would appear to have been engraved; and its contents are said to have contained extensive details, (certainly ill suiting a copper-plate record, but there is much of exaggeration apparent :) the simple object of the inscription would seem to have been to commemorate the previous prevalence of the Hindu faith, that the memory might not be lost, during the greatly altered state of things under SÁLIVÁHANA. The three kings rendered great honor to VIRA CÁMÁCHI and to his son. There is a brief repetition of matters connected with the four ages; for the purpose of shewing apparently, that all the great events recorded were preceded by the exhibition of human sacrifices; and it was again agreed upon by the three kings that before setting out to conquer SÁLIVÁHANA a similar sacrifice must be offered at a place termed *Cúdutturi*. The contents of the inscription, as regards the list of kings in foregoing ages was copied out on palm-leaves, and then the copper-plates were returned to the place whence they had been taken. The three kings again went to *Kási*. Thence they derived three crores of money, said to be dug up from beneath the shrine of a goddess; a variety of fabulous accompaniments. Nine persons in all are represented as having visited *Kási*, and as subsequently returning to *Conjeveram*. The affair of destroying SÁLIVÁHANA was now entered on, and the three kings leaving *Conjeveram* proceeded to *Cudatturiyur*. Being there VIRA CHOLAN wrote

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letters missive addressed to the votaries of SIVA and VISHNU, whether in cultivated lands or wastes; always excepting the *Samana* followers of SARVESVARER, the purport being a call to assemble at *Cudatturiyur*, in order to proceed against SÁLIVÁHANA. A great concourse assembled. SÁLIVÁHANA heard of these preparations. (Here the manuscript takes a retrospect in a few lines, and the passage is important.) In former days VICKAMÁDITYA ruled in the country of *Ayodhya*, and built a large town with battlements and other fortifications. When SÁLIVÁHANA BHOJA, conquered VIKRAMÁDITYA as he was not fit to rule in that town, he constructed another town in the same country, called *Bhoja raya puram* where the descendants of this SÁLIVÁHANA BHOJA ruled during 1442 years*. In their time the three kings aforementioned made their preparations which (the descendant of) SÁLIVÁHANA learning, consulted about some place of refuge and hearing of *Trichinopoly*, inquired concerning its origin and antiquity. This statement introduces the ordinary legend about that place founded on circumstances connected with the poem of the *Rámáyana*. Assembling all his forces SÁLIVÁHANA set out with them from *Bhoja rayapur*, and overran the whole of the Peninsula, until he came to *Trichinopoly*, of which he took possession. Ascending the rock, and perceiving the strength of the place, he considered that no one could dispossess him of it, if he made it his citadel, which greatly added to his confidence. Residing in a palace at the foot, he thence administered the affairs of the kingdom. Meantime the three kings continued their preparations at *Cudatturiyur*. CACHI VIRAN advised to send an envoy to hear what SÁLIVÁHANA would say, and then to levy war against him. The CHOLAN accordingly sent CACHI VIRAN himself, accompanied by some troops: at an interview with

* Thus in the sense of this author, SA'LIVA'HANA stands both for an individual and for a dynasty, of which he was the head; according to a custom of their oriental, and even scriptural, writers, as has been fully shewn by Bishop NEWTON in his Dissertations on the Prophecies. The tales about VIKRAMA'DITYA make BHOJA *rája* his successor after some interval, in a different town, and on another throne. If the *Carnataca rajakal*, can be safely followed the town and fortress of SA'LIVA'HANA was at the modern *Dowlutabad*, a truly singular place, according to the description given of it by Captain SEELY, while the neighbouring sculptures at *Ellore* (prevailingly Jaina in fashion) sanction the idea of a great power in the neighbourhood. At that place *Deva giri* (or *Dowlutabad*) a long list of kings did reign down to *Rama deva* (or *Ram deo*), conquered by the Muhammadans, when the place was plundered, and the kingdom subjugated. Hence I think we have some important indications to be followed out in fuller conclusion.

[The quasi interregnum of 1442 years is evidently introduced to reconcile the modern with the ancient epoch of the *Kali yuga*. See next page.—ED.]

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SÁLIVÁHANA, in *Trichinopoly*, he recited the preparations made with the express intention of destroying the power of that ruler, demanding in consequence that he should give up *Trichinopoly*, renounce the *Samana* way, bathe his head in the *Caveri* (become a Hindu), retire to his own proper town of *Bhoja rayapur*, and there maintain only half his present army. SÁLIVÁHANA, much incensed, with abusive epithets, rejected the demand; but added a challenge if they thought themselves strong. CACHI VIRAN returned to *Cudatturiyur*, and his opinion being asked he advised a second embassy before making war; CACHI VIRAN was again sent. An appointed time and place of combat were now fixed, SÁLIVÁHANA engaging to come with his force to the place. This place was *Tiruvani kaval*, whither the three kings, CACHI VIRAN, his son, and an army repaired as appointed. There VIRA CHOLAN was crowned and invested with royal insignia by CACHI VIRAN; thence they proceeded to besiege *Trichinopoly*. CACHI VIRAN, by means of the copper inscription at *Conjeveram* before mentioned knew that by the craft of VISBUSHANA (younger brother of RÁVANA) there was a subterraneous entry into the fort of *Trichinopoly*. This was passed by a few people with torches, who thence proceeded to open the *Chintamani* gate, by which the troops entered in multitudes and destroyed SÁLIVÁHANA together with his *Samana* troops, with great effusion of blood. A pariar named VELLÁN escaped on SÁLIVÁHANA's horse, and with him a hundred others with their families, escaped, and went to the sea shore, whence he proceeded to some island, so as to leave behind the proverbial saying "VALLÁN went to the river:" the destruction of SÁLIVÁHANA is dated in C. Y. 1443 (in writing at full)*. The three kings celebrated their conquest. VIRA CHOLAN had to get rid of the crime of killing SÁLIVÁHANA styled *Sarpa-dósha-Brahm-hatti* (that is, a degree of sacredness adhering to SALIVÁHANA as born under the influence of *Athi-seshan*, assimilating the crime to the evil of *bráhman*-slaughter, though not the same). In consequence of this crime he became infatuated, and fell sword in hand on his own troops, who on all

* The authority for this date deserves examination, as if well founded it reconciles all the difficulties of the *Kali yuga* epoch, which it places in 1443-78= 1365 before Christ. Now by calculation of the place of the equinoctial colures, DAVIS fixes PARA'SARA the contemporary of YUDHISTHIRA at the commencement of the *Kali yuga*, in 1391 B. C. And calculating *backwards* the Pauranic reigns from CHANDRAGUPTA to YUDHISTHIRA, WILFORD places the latter in 1360,—WILSON in 1430 B. C. The confirmation of SA'LIVA'HANA's being a *sramana* or buddhist is important: his name seems derived from some allusion to the sacred *sál* trees under which SA'KYA died:—is it possible that the surname of *Bhoja* wrongfully applied to him, may be a corruption of *Bauddha*, the buddhist?—ED.

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sides ran away to avoid him, besides which he sloughed his skin, in the same way as a serpent changes his skin annually. His companions seeing these things consulted together, and in consequence CACHI VIRAN gave instructions to his wife CÁMÁCHI to assume the guise and appearance of a *Curava* woman, of the description practising palmistry. She accordingly came into the town in that guise, when the three confederates had her called, and first submitting their own palms, brought VIRA CHOLAN to submit to the like process. The fortune-teller said that he had killed SÁLIVÁHANA, of such and such a race, and must expiate the crime by building a great number of fanes to SIVA, to VISHNU to SUBRAHMANYA, dwellings for ascetics, and dwellings for Brahmans; and to enforce the duty a long narration is given of distinguished personages in former ages, who had expiated like crimes, by building an immense number of such structures. At the mere hearing of the duty, VIRA CHOLAN found his malady alleviated, and the doing accordingly was determined upon. The *Curatti* (or fortune-teller) went away and resumed his proper form as CÁMÁCHI. The kings inspected the fortification of *Trichinopoly* which they found only fit for a *rakshasa;* but extended it so as to be fit for a regular Hindu sovereign. They then returned to *Conjeveram* where by their desire CACHI VIRAN, read to them the writings on palm-leaves, his copy of the before mentioned copper-plate inscriptions; and, according to the appointment therein stated by RAMA, the division of castes and tribes was restored. A great number of sacred edifices of the five kinds were built. The three kings then separated to their respective dominions. From *Ularacheran* there were 26 kings down to *Chengara natha cheran*. From *Vajranga* there were 26 *Pandiyans* down to *Choka natha*. From *Vira Cholan* down to *Uttama Cholan* there were 25 *Cholans*. The son of UTTAMA CHOLAN was URIYUR CHOLAN, with the account of whom a new section is made to begin.

The ancient record of the time of CARI CALA CHOLAN.

After the death of UTTAMA CHOLAN the crown devolved on URIYUR CHOLAN in the year of the *Cali Yuga* 3535*. This was corresponding with the death of CHOKA NATHE *Pandiyan* of the southern *Madura*. The son of this last, MINATCHI SAVUNTIRA *Pandiyan*, was crowned C. Y. 3537. In the *Congu Dharapuram* the death of CHANKARA NATHA CHERAN was contemporaneous. His son named CHERUMAL PERUMAL was crowned C. Y. 3538. In the town of *Canchi* (*Conjeveram*) SAC-

* This date is irreconcilable with the epoch above assumed—the innovation —viz., the astronomical fixation of the *Kali yuga*, as the zero of the planetary revolutions, must therefore have taken place before it was written.—ED.

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SHAMAIYA MUTHALIAR of the race of CACHI MUTTHU VIRA CÁMÁCHI RAYER being dead, his son named CACHI VIRA VENCATA CHELLA MUTHALI was crowned in C. Y. 3539. Some details follow connected with the right hand class of people, to which VENCATA CHELLA belonged. Reverting to URIYUR CHOLAN, he is stated to have been as bad as SÁLIVÁHANA, which conduct so displeased SATA SIVA, that he gave permission to CARI MARI (the DURGA) at *Conjeveram* to send a shower of mud against URIYUR. But SEVENDHI-ISVARER admonishing URIYUR CHOLAN in a dream, the latter fearing for his life prepared to take refuge in the *Conga nad*, and there to keep himself concealed. His wife SINGHAMMÁL was in a state of three months' pregnancy. The aforesaid CARI MARI opening the eye on her forehead, sent down a shower of mud. It arrested URIYUR CHOLAN, halfway in his flight, and killed him. From the circumstance of CARI MARI opening her frontlet eye she was called CUNNANUR MARI. SINGHAMMÁL with a single attendant arrived in the *Conga* country, and both performed manual labor in a Bráhman's house. A son was born to her, he was well instructed and at 16 years of age an assembly of people occurred at *Tiruvatur* to consider the best means of remedying the evils which had arisen from the want of a king. The principal men from *Conjeveram* including the before mentioned VENCATA CHELLA were present, and a white elephant was brought from *Kási*. The usual arrangements being made the elephant was let loose; and proceeded of its own acord to the *Conga* country, where it selected the above youth who was playing along with several Bráhman boys. He was crowned and received the name of CARI CALA CHOLAN. The *Pandiyan* and *Cheran* are represented as summoned to be present. The date was C. Y. 3567, (A. D. 465.) After all things had reverted to their course, the tale is introduced of the son of CARI CALA CHOLAN runing over a calf in the streets *Tiruvárur*. CARI CALA CHOLAN became troubled with the *Brahmahatti*, and to remove it, the same device as before was resorted to. *Yegambara isvarer* of *Conjeveram* temple instructed his wife CÁMÁCHI to assume the guise of a fortune-teller. The remedy was to build 360 *Saiva* fanes, and 32 water aqueducts for irrigation. Details at great length then follow of the founding and endowment of various *Saiva* fanes; too minute for being abstracted. Such details may have their use. (Here the manuscript being very much injured in different places, so much as needful was restored, on other palm-leaves.) The great prevalence of the worship of DURGA throughout the *Chola* country is indicated. Most of the village fanes are erected to some name or form of DURGA. Besides the intimation given in the early part of the work of human sacrifices hav-

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ing been offered, on a grand scale, it further appears that SAMAYA MUTHALI a manager or agent for CARI CALA CHOLA offered one of his sons in sacrifice at *Trinomali*, and at the demand of the DURGA at *Mathurai (Madura)* he offered another son as a sacrifice. He then insisted that for future years human sacrifices should not be offered; but that the goddess must be contented with other offerings, a multitude of goats being included. It is stated that 27 generations, and 36 reigns occupied 2460 years. (In this statement and in the following ones there is a recurrence of artificial structure.) The number of fanes constructed by the three kings, *Chola*, *Pandiya* and *Conga*, is greatly exaggerated. Among other things it is stated that beneath the shrine of *Minacshi* at *Madura*, there is a subterraneous way to the *Vaigai* river. A great many things are mentioned apparently with the object of magnifying the importance of SAMAIYA MUTHALIAR, and the weaver caste at *Conjeveram*. After which CHERUMAN PERUMAL being at *Conjeveram* with his colleagues, the two other kings, he is brought forward as looking into futurity, and declaring matters in the form of a prophecy. To wit; the whole country will become Muhammadan, the gods of the chief places will retire into concealment. The Muhammadans will exercise great severities. The *Samana* religion will increase, low tribes will prevail throughout the country. There will be want of rain; famine, deaths of people in consequence. Every thing will be as in the days of SÁLIVÁHANA. The Muhammadans will rule during 360 years. They are termed *rákshasas* concerning whom the sacred ascetics will complain to SIVA. SIVA in consultation with VISHNU, will resuscitate VIKRAMÁDITYA with his minister BATTI*, and destroy by him, the Muhammadans. SIVA will order VIKRAMÁDITYA, born as VIRA VASANTA RAYER, to reign with his posterity, during a period of seven generations and 540 years. After that, while performing worship with eyes closed, the Mogul Padshah will come and destroy him. The *Rasgiri* Mogul and his posterity will reign 5 generations or 360 years. VIKRAMÁDITYA, will again be born as RANA KANDI VIRA VASANTA RAYER and rule with his posterity 7 generations and 540 years. Another Padshah termed COLA CALA will then come and destroy him, and rule for 5 generations, and 360 years. VIKRAMÁDITYA will then again be born at *Raya Vilur*, and destroy the COLA CALA Padshah, and rule with his posterity 27 generations and 2160 years. After that he will be taken up alive to

* The common name of the minister on the grants and pillars of the Suráshtra and Oujein princes is *Bhatti*, and *Vikramáditya* is a title on many of their coins. We may therefore soon hope to find who this bráhman prince overthrown by a Buddhist rival really was.—ED.

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Kailása. Some other similar matters being stated it is added that the *Chola* and the *Pandiya* dynasties will become extinct, and CHERUMAN PERUMAL's race alone remain, ruling in the *Cónga* country, SUNTARER MURTI carries CHERUMAN PERUMAL into the presence of SADASIVA, and there he remains in a state of beatification.

There are a few more palm leaves containing poetical stanzas on the boundaries of the six Tamil countries of no consequence, similar ones having been translated and printed. They are allowed to remain attached to the book.

Remarks. It appears to me that this rather extensive piece of composition is, in its introductory portion a species of historical romance, but, like many other such romances, containing some fragments of real history. The first date that is met with, fixing the destruction of SÁLIVÁHANA at Cal. Y. 1443, (or B. C. 1659,) is calculated to reflect disgrace and discredit not only on the chronology, but also on the entire composition*. There seems however to be something more credible when the installation of CALI CARA CHOLAN is dated C. Y. 3567, (A. D. 465.) Just before there is an artificial structure visible in the 26 *Cherans* and 26 *Pandiyans* and 25 *Cholans ;* and ascending upwards with these 25 generations from, say about C. Y. 3550 to C. Y. 1443, the result would be 80 years to a generation, far beyond probability; and yet apparently to make room for so many generations the author threw the earlier date so far back; forgetting that the era of SÁLIVÁHANA by common consent, did not commence until about 77 A. D. Besides in the artificial, and untrue, representation of the three kings being so much and so long together, and uniformly of the same mind, there is a violation of what we know to be history, so far as they are concerned. The utmost that can be admitted is, that the author put together, in the best manner he could, the disjointed fragments of traditions which he had heard; many of which may have been true, though not true as he has collocated them, hence to judge of the value of any such traditions it seems expedient to discover at what time the author wrote. There is no trace as far as I can perceive, of his name, but he has given an indication as to time. The book made use of, it may be observed in passing, is from internal evidence, a copy from some other one. It is not easy to judge of the antiquity of palm-leaf copies of works, so much depending on the care employed in the preservation. This particular copy may be 50 or possibly 100 years old. But however that may be the date of the original cannot I think be much less than 300 years since. I derive the inference from the latter part, wherein VIRA

* See the preceding notes.—ED.

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VASANTA RAYER is mentioned as a new incarnation of VIKRAMÁDITYA. Up to that period the alleged prophecy is history, in the main feature of Muhammadan rule and violence. And to the best of my judgment, arising from the study of similar documents, I conceive the author to have lived and written sometime in the 15th century, probably towards its close. Thenceforward he manifests ignorance: availing himself of some Pauranic annunciations as to the three VIKRAMAS; but yielding nothing like matters of fact. I am of opinion, by consequence, that the author was patronised by VIRA VASANTA RAYER and wrote under his auspices. Of this VIRA VASANTA RAYER we find traces in the mention made of him in the smaller local papers of this collection, as may have been observed in those already abstracted; but from the *Carnata rajakal* we learn more distinctly that he was a viceroy of NARSINGA RAYER father of KRISHNA RAYER. The former who subverted the more ancient *Vijayanagara* dynasty, made a successful inroad into the *Conjeveram* and *Ginjee* country, I believe before his conquest of *Vijayanagaram*, but whether before or after he placed VIRA VASANTA RAYER as his viceroy over the country that had become subject to the kings of *Ginjee*. The era of NARSINGA RAYER is within the 15th century. Now if we consider the author to have written in that century, it will be apparent that he might have some advantage over later writers in the matter of early tradition, and there may consequently be some circumstances in his account worthy of attention.

The writer's chief object seems to have been to frame an account of the foundation of the various shrines scattered over the extent of the Carnatic proper. The statements given concerning them form the larger portion of the manuscript; but these of course I have passed by, as they could only be developed by translation. In the event of any cause occurring to require an exact account of different shrines or fanes I presume this manuscript might acquire a measure of consequence, not now belonging to it. As it is, there are a few historical indications, that ought not to be despised, because the whole will not bear the severer tests of western historical writing. These indications are: that SÁLIVÁHANA was a *Samuna* or *Savana** (for the writer or his copyist writes the word in both methods) that he persecuted the ***Bráhmanical*** religion, and patronised another which for the present I suppose to be the *Jaina* system; that an insurrection took place leading to the destruc-

* These two words are apparently the *Páli* or *Prákrit* forms of the common Sanskrit terms for the followers of Buddha; viz. *Sramana*, a devotee, austere ascetic, used by themselves; and *Sravana*, a heretic, used by their opponents the bráhmans.—ED.

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tion of many of his people, but that he himself and his army escaped; that he over-ran the country to the south, as far as *Trichinopoly*, which he probably first fortified; that he had a line of princes of his own posterity succeeding him; that he ruled in a town and fortress of his own construction, not being the capital where VIKRAMÁDITYA ruled before him; that BHOJA rája was perhaps another name by which he was known, or was the name of one of his successors; that as SÁLIVÁHANA stands for the name of a dynasty, (like Cæsar, Plantagenet or Bourbon,) so perhaps VIKRAMÁDITYA may in other books stand for a dynasty, and so help us through the fable of his asserted long reign. These seem to me to be fair inferences for fuller consideration hereafter. I will add as mere conjecture that *Samana* or *Savana* as it is often spelt, may possibly be none other than the change of *y* into *j* or *s*, which is a very usual one thus giving us *Yavana*, and if so then there is a concurrence with a multitude of other indications as to the interference of the *Yavanas* with the greater portion of India, inclusive of the peninsula. For the original of the *Yavanas* we must look most probably to the *Bactrians*. Besides in the *Banta curzis* (for which see a following page MS. Books, No. 14, Section I.) we have the remnants of ancient sepultures of which the people of the present day know nothing beyond conjecture. They accord with Dr. MALCOLMSON's account of similar ones at *Hydrabad*, (Bengal Asiatic Journal, vol. IV. p. 180,) and with the contents of the mounds in the *Panjab*, opened by HONIGBERGER and others. In the Carnatic they were found in localities that would rather indicate camps (*Castella*) than towns. At all events such vestiges are foreign. All Hindu records afford traces of foreign interference which they usually mystify. The dark and mystified period succeeds the term allotted to VIKRAMÁDITYA; and the manner in which SÁLIVÁHANA is spoken of sufficiently indicates sectarian hatred, and resolution to conceal the truth.

The alleged flight by sea of a portion of the garrison at *Trinchinopoly*, I have not before noticed. It is not however to be entirely disregarded. The peopling of *Java* with a race evidently from India, has to be accounted for, and the many concurring Hindu traditions and records that people were driven from India by wars or persecutions, proceeding thence by sea, all require to be noticed as they occur; seeing that in the end they will point to some general conclusion.

The symbolical language of the *Chóla purva Patayam*, (the document under consideration,) may be adverted to in passing. It is a regular specimen of Hindu writing; and that, even in plain prose, involves bolder metaphors than would enter the minds of European

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writers, and more than metaphors, that is symbols bordering on hieroglyphics probably suggested by the use of hieroglyphical writing. The Mackenzie MSS. have in some degree educated me to a small degree of acquaintance with this language; though, on discovery of this style of writing, a previous acquaintance with the symbolic language of the Christian Scriptures assisted me much. Generically both are the same; specifically they vary. Until this symbolic kind of writing is more fully understood, we cannot come to the real meaning and contents of a multitude of early Hindu writings.

One instance may be given in the fire-rain of which mention occurs at the commencement of the manuscript. The *Jainas* have a doctrine that a rain of fire always goes before the periodically recurring universal deluge, and this is only a slight alteration of the orthodox Hindu statements, that before the *Manupralaya*, or periodical deluge, the sun acquires so much increased power, that all things are scorched up and destroyed; after which copious showers, in which water descends in streams like the trunks of elephants, involve the cinerated surface of the earth, deep within a folding of mighty waters; during which time is the night of BRAHMA, or quiescence of the creative energy, and during which time NARVAYANA, or the conservative energy, quietly floats on the surface of the abyss. But though the aforesaid notion of the *Jainas* may have suggested the idea of fire-rain, yet it seems in the document under notice to be a symbol made use of to denote divine judgments: whether the idea in this sense may be borrowed from a well-known historical fact or otherwise let others determine. Hindu writers reckon seven kinds of clouds which respectively shower down gems, water, gold, flowers, earth, stones, fire, in which enumeration, part at least must be metaphorical. In strong poetical hyperbole a lightning-cloud might be said to rain fire. But the lightning and thunderbolt form INDRA's weapon. The fire-rain rather seems to be a symbol of the anger of SIVA, in plainer terms, an insurrection against SÁLIVÁHANA; and, if so, the shower of mud, may have a symbolical meaning also; and may help to the meaning of a tradition which states that *Uriyur* the capital of the *Chola* kingdom was destroyed by a shower of sand or mud. This last event however, the manuscript in question, aided by some others in the collection, has enabled me to perceive is to be understood of a popular movement, beginning at *Conjeveram* against a violent *Chola* prince, directed with effect by a hostile *Pandiya* rája: so that *Uriyur* was taken by force, and the king compelled to flee, being arrested and killed by the mud shower; that is, being overtaken and slain by pursuers from the hostile army. It may

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suffice for the present to point, in general terms, at such clues to the meaning of symbolical writing, but to make full use of the whole can only result from digesting and comparing all such indications together, which, for the present at least is not my task.

It may not be amiss to show in passing, that the emblem or symbol of a fire-shower is not entirely strange to poets of the west. Thus MILTON, in his absurd pauranical description of war in heaven, puts into the mouth of one of his heralds-angelic, this expression :—

"No drizzling shower
But rattling storm of arrows barb'd with fire."

And CAMPBELL, a poet of our own age in his LOCHIEL'S warning, and in a passage, Hindu-like, poetically predictive of a past event, that is to say, the battle of *Culloden*, puts this expression into the midst of an expostulation from a local seer of the land ; addressed to LOCHIEL.

"Why flames the far summit ? why shoots to the blast,
These embers like stars from the firmament cast ?
'Tis the fire-shower of rain, all dreadfully driven
From his eyrie that beacons the darkness of heaven,
* * * * * * * *
Heaven's fire is around thee, &c."

Here the symbol is precisely the same in kind, as that which I suppose to designate some battle against SÁLIVÁHANA in which he was worsted, and saved himself with the remnants of his army, by retreating across a river. While his country being left open, those of his race who had taken refuge in stone-houses (or forts), were besieged and taken, possibly by starvation, emblematized by the mud shower ; even as the capture of *Uriyur* is handed down in popular tradition under the veil of that capital having been destroyed by a shower of mud. That I formerly* took a more easy and credulous view of this latter circumstance will be no effective argument against a more mature, and as I think a better conclusion.

Professor WILSON'S notice of this manuscript may be seen Des. Catal., Vol. I. pp. 184-5.

2.—*Tiruviliyadal Purána. No.* 34, *Countermark* 84.

This is a copy of the *Madura Auhalla Purána* in Tamil verse, complete, and in very good order. As noted in the next article, it wants some of the marks usually borne by MSS. of this collection.

3.—*Tiruviliyadal Purána. No.* 35, *Countermark* 24.

This is a copy of the same work in prose, and on examination was found to be incomplete ; though otherwise in good order. It wants

* Or. Hist. MSS. Vol. II. p. 91.

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part of the 30th section, and the whole of the three following sections. This last manuscript retains the usual marks of having passed through Professor WILSON's hands, and is briefly catalogued vol. 1, p. 173. No. xxvii. under the title of *Perawoliyar Purána.* The preceding copy wants that attestation, and is not mentioned in the catalogue, giving occasion to some doubt whether it may not subsequently have been substituted in the collection for some other work.

Observation.

Since the *Madura St'halla Purána* (from a copy of my own obtained direct from *Madura* several years ago), was abstracted by me, and the abstract published in the 1st volume of Oriental Historical MSS. it has not appeared to me needful to abstract the same work anew in this place. In order however to make the last copy complete the deficient portions have been restored on palm-leaves, and incorporated with the work in the proper place.

4.—*Srirangha Mahalmyam, or legend of Seringham, near Trichinopoly.*

This is a palm-leaf MS. of 70 leaves in good preservation and in very legible writing. It is found in the collection without mark or number; but is noted in the descriptive catalogue vol. 1, p. 174.

There is no need of doing any thing with it, as regards restoration. The following is an

Abstract of the legendary contents.

1. NÁREDA addresses ISVARER, and stating that the latter has told him all the wonders of the three worlds (upper, middle, and lower) desires to know the renown of the *Cávéri* river, and how *Sri rangha* became a *Vaishnava* fane. Extravagant praise as to the omnipotent virtues of doing any act of homage at *Sri rangham,* is stated in reply, by ISVARER, forming the first *adhyáya,* or division of the work.

2. NÁREDA expressing his satisfaction at what he had heard, inquires as to the placing there of the *Vimána* (or shrine) to which SIVA replies forming the second *adhyáya.* In the time of the deluge NÁRRAYEN was sleeping a long time on the serpent *Athi-seshan* (singularly enough, from a later fable, said to be at the same time in the bowels of *Agastyar*); BRAHMA was born; the *Pranava* formed (or mystic *O'm*). Origin of the *Rig veda* the *Sóma yagam* and the 18 *Puránas:* other similar matters of a mythological description, relating to times immediately succeeding the deluge.

3. BRAHMA begun the work of creating anew; BRAHMA studied astrology to acquire foreknowledge. He also performed penance. The

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Cúrma-avatára of VISHNU, BRAHMA said that VISHNU had assumed many deceptive forms, but he wished to see him (VISHNU) in his own form. In consequence a *Vimána* or shrine, was produced described in highly hyperbolical language; BRAHMA worshipped the image therein of VISHNU in a reclining posture, extravagantly described, forming the third *adhyáya*.

4. BRAHMA made one hundred thousand prostrations to VISHNU, and declared that he ought to be so honoured for crores of years, without end; BRAHMA terms him JAGANNÁTHA (lord of the universe) and, " father." A long string of similar praise, indicating this image of VISHNU to be all things, and things in it; VISHNU declared his satisfaction with the eulogium pronounced by BRAHMA, and inquires what gift he requires.

5. BRAHMA requests that VISHNU under that form will always be in that image, and that he (BRAHMA) may always have the privilege of worshipping it. VISHNU tells BRAHMA that if he so worship him during one hundred years he will attain beatitude, and if others so worship they will attain beatitude. Some little explanation is given of what is meant by beatitude.

6. BRAHMA desires to be informed as to the proper manner of performing homage and service to VISHNU's image. This is stated and it is added that he is a *Chandála* who does not worship VISHNU, being a quotation of stanza by PILLAI PERUMAL AYENGAR; whosoever speaks against the *Sri rangha* image is a *Chandála*. If there be an ignorant person that knows nothing of *Sri rangha perumal*, the food he eats is the same as that given to a dog. BRAHMA took the shrine to *Swerga-loca* (INDRA's paradise); the precise day of which event is stated, with astronomical accompaniments, but in what year is not mentioned. The sun was summoned, was taught a *mantra*, and directed to worship the image; which SURYA accordingly did. SURYA's son did the same; and IKSHVÁKU, the son of the latter also paid homage. The latter brought the image back to earth again. Many kings of the solar race worshipped it in subsequent ages: all who did so (ISVAREER informs NÁREDA) were prosperous.

7. NÁREDA inquires the cause why the *Vimána*, or shrine, came down from heaven to earth? Why did BRAHMA give it to IKSHVÁKU, and for what reason was it brought, and placed in the midst of the river *Caveri?* IKSHVÁKU was a king of *Ayodhya*, he was taught by VASISHTA. He killed all the evil *rákshasas* and while reigning equitably, he one day thought on his father VAIVASVATA, and others having gone to the other world, and thereby worshipping this image obtaining beatification,

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but that since he himself and his children could not go thither to worship, it would be expedient by penance to bring SRI RANGHA down to earth, which thought he unfolded to VASISHTA. The latter was rejoiced and taught him the eight-lettered charm. The gods sent MANMATHA to destroy the penance of IKSHVÁKU, who wounded the latter with one of his arrows, but IKSHVÁKU was firm, and prevailed. INDRA came down to disturb his penance; but IKSHVÁKU by meditating on SRI RANGHA brought down the flaming *Chakra* of VISHNU, at the sight of which INDRA fled; and IKSHVÁKU ascribing the praise to SRI RANGHA continued his penance. SRI RANGHA now tells BRAHMA, that he will go down to *Ayodhya*, and stay there during four *yugas*, and afterwards remain between both banks of the *Cáveri* during seven *Manwanteras*, and again return to be in time for BRAHMA's midday worship: and subsequently go to earth and return again perpetually; but that while absent no evil shall happen to BRAHMA. In consequence BRAHMA put the *Vimána* on *Garuda*, and brought it down to earth, where he taught IKSHVÁKU all the needful ceremonies to be observed in its worship.

8. The *Vimána* was placed in the centre of a river at *Ayodhya*, where a temple was built for it, and all accompaniments provided. The race of IKSHVÁKU worshipped during a *mahá yuga*, or great age. At that time a *Chola rája* named D'HERMA BRAHMA, went thither to a sacrifice, and inquired of the *rishis* the circumstances attending the transit of the *Vimána* from heaven to earth. He professed a desire to do penance in order to obtain the image; but the *rishis* told him it would be useless; explaining to him, that they knew the town of his ancestors, to which SRI RANGHA was due west only a mile or two, had been destroyed by SIVA, because one of his progenitors had trampled on the flower-garden of a *muni* there; that VISHNU would soon be incarnate as RÁMA, who would give the *Vimána*, or shrine, into the hands of VIBHUSHANA (younger brother of RÁVANA), who would place it at SRI RANGHA. A defiance of chronology is here involved in making the destruction of *Uriyúr* anterior to the expedition of RÁMA. RÁMA being come made an *Asvamedha yágam* (horse sacrifice) to which D'HERMA BRAHMA went, and before the other assembled kings were dismissed he asked leave to return home; VIBHUSHANA followed, bringing the shrine by permission of RÁMA, which he placed between both banks of the *Cáveri* with the mention of which the 8th *Adhyáya* concludes.

9. D'HERMA BRAHMA detained VIBHUSHANA from going to *Lanka* for the space of 15 days; during which time a festival of 10 days was celebrated in honour of the image. At the end of the 15 days VIBHU-

SHANA purposed to take up the image again on his head, and carry it to *Lanka* but found it to be so heavy, that he could not move it; on which being greatly grieved, and prostrating himself before the image, PERUMAL told him not to grieve, for that it was previously appointed that the shrine should remain here, in the good land of the excellent *Chola* kings; and to account for it narrated a fable of a dispute between the Ganges and the *Caveri* as to which of the two was the greatest, which being decided in favor of *Gangá*, the *Caveri* (personified as a female) dissatisfied went to the north side of the Himálaya, and there began a severe penance. BRAHMA demanded what gift she wanted. The reply was to be greater than *Gangá*. The answer of BRAHMA was, that this could not be; but he bestowed on her the gift of being "equal to *Gangá*." *Caveri* dissatisfied came to a place near this, added PERUMAL, and there worshipped me, demanding to be greater than *Gangá*. As nothing belonging to the world can be greater than *Gangá*, I promised to come myself and reside between the banks of the *Caveri* whereby in effect the *Caveri* should have a pre-eminence over the Ganges, to fulfil which promise I am come here, and cannot go to your town, VIBHUSHANA! but at that you must not be sorry. VIBHUSHANA expressed a wish to remain; but was forbidden, and a promise of protecting his town being added, he went to *Lanka*, and resumed his reign. D'HERMA BRAHMA had many additions made to the shrine.

10. The domain round *Sri-rangham* was two *yojanas* (20 miles): those living within it are destitute of sin. Praise of the *Chandra pushkara tirt'ha*, or sacred pool. Praise of the *Vilva tirt'ha*, wherein SUKRA performed penance; which will even remove the crime of killing a *Bráhman;* the *Jambu tirt'ha* where PARAMESVARER performed penance. *Aswa tirt'ha*, INDRA performed penance there; it removes all sins against matronly chastity. *Palávasu tirt'ha* removes all evil contracted by living in the midst of vile persons. Details of other tanks and their virtues. Mention of persons who had crimes removed at *Sri-rangham*, among them being NÁREDA to whom the narrative is professedly made: persons to whom the *Mahatmya* is to be read: that is, good *Vaishnavas* alone. Advantages of having it in the house, benefits derivable from hearing the *Mahatmya*. As for example, if a *Cshetuya* wishes for a kingdom, he will obtain one and the like in proportion to other kinds of people. In conclusion ISVARER praises NÁREDA for his patience, and piety, in listening to the narrative, offering to add more if required. NÁREDA in return declares that by the recital his knowledge is perfected, he wishes for no more. The *Sri-rangha Mahatmyam*, it is then said, was translated from the *Grant'ha* of the *Brahmánda Puranam* by APPIVACHARYAR.

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5.—*Delhi Maharajakal kaifeyat, or an account of the kings of Delhi.*

Palm-leaf Manuscript, No. 233. *Countermark* 79.

When VIKRAMA'DITYA (to whom is given a profusion of titles) reigned, D'HERMA rája had left the earth at the end of the *Dwápara yuga;* he left PARIKSHIT ruling down to C. Y. 126, JANAMEJEYA 77 years; SIVAKA mahárája 80; RAJENDRA 45; SARANGADARAN, with whom the *Chandra vamsa* ended. Then follows PURURA MANTATHA 83 years. Next MATHIPÁLA mahárája ruled 25 years. LOGITHA mahárája 53; GANGADHARA 56; VAMA DEVA 53; TRINETRA 56; PARTIBA VIJAYA 72; PURINATHA 53; PUSHPA GANDRA 58; ATHITARAYER 58; PADMA GANDRA 49; UTRIJA RAGHAVA 54; AIVENTHI 54; BAUVUMA 55; SUDRA CARTICA 65; ASAGAYA SURA VIKRAMA'DITYA 2000 years; in all 3179 years. SÁLIVA'HANA 70 years; VIMALA KETHANA 58. BHOJA rája, conquered the north, and ruled over the south. KANAKA RAYER of *Cambira desam* was his minister, and at the head of 63 other persons; afterwards settled as accountants, of whom details follow, with the names of the towns in the Carnatic where *Agraharams* were established for them. The sixty-four families of Bráhmans, thus introduced into the Carnatic, from the north, became the settled accountants, and arbitrators of boundaries. They conducted their accounts in the *Girvanam* language, (Sanskrit in the Balbund character). BHOJA rája ruled 66 years, from Sal. Sac. 188, 128, to S. S. 194, his rule ended in *Caliyugam* 3373 corresponding with Sal. Sac. 194. Next ruled RAJENDRA 71, MADHAVA VARMA CHOLAN 31, PÁNDIYA 60, VIRA CHOLA (also called CHERAN) 51, DEVA CHOLAN 29, SORNA CHOLAN 20, RAJA CHOLAN 41. He was also called CALI CALA CHOLAN, DEVENDRA CHOLAN 60, MARTANDA CHOLAN 65, RAJATHI rája CHOLAN 33, PALALA 30, VIRA PALALA 41, in all 532 years, agreeing with *Cali yuga* 3905, S. S. 729. CHENNA BALALLAN; in his time a famous *annicut* (or aqueduct) was formed from the *Cavery* for irrigation, all the 56 kings except VIKRAMA CHOLAN king of *Cashmir* contributed, and his share was divided, and borne among the remaining 55. As his quota was afterwards brought, that was appropriated in rebuilding an *Agraharam,* that BHOJA rája had caused to be constructed at *Chatur Vedamangalam;* which during the ascendancy of the *Jainas* had been allowed to go to decay, and the king dissipated the *Jainas.* The *Agraharam* received the names of *Vikrama Chola Puram, Tanniyur* and *Cauveri Pakam.* After which the *Cashmir* king went away. CHENNA BALLALA ruled 41 years, VISHNU VERDHANA 40, RAJA BALLALA 51 years, IRTHIYA BALLALA 41, VIJAYA 41; other names of BALLALA

kings, running into the rayers are given, with a total of 736 years. Corresponding with *Cali yuga* 4641, Sal. Sac. 1462, Pravuda Deva Rayer 21, other rayers (not in correct order) for 80 years down to C. Y. 4721, Sal. Sac. 1542, so far the rayer dynasty; afterwards that of the Muhammadans.

There follows a story (not complete) founded on the question "whether the learned, or the vulgar, are to be blamed in the impositions practised under the sanction of the popular system of idolatry?"

Also a memorandum from one of the Colonel's Agents, as to MSS. and documents previously supplied.

It states that Periya Virapa Nayaker son of Periya Kistnama Nayaker conquered the king of *Mavalivanam*, and also *Mysore*. It has the singular statement that Satyavrata was a *Pandiya* king of *Madura*, and that the story of the little fish, had its site at *Madura*, being the *Matsya avataram*, on which account it says the *Pandiya* kings used the fish banner, or umbrella. It may be noted in passing that the 18th book of the *Bhagavatam* places the site of Satyavrata's penance in the *Dravida-desa*, or Tamil country.

Remarks. The last memorandum has little or no use, beyond the two items selected. The preceding one is merely a story (not complete) ascribed to Krishna Rayer's time; tending to illustrate the easy credulity of men as imposed on by ascetics, mistaken for gods. This tale may have its use in a series of tales; but is quite irrelevant to the title of the manuscript. The first article does not correspond with that title except in a brief allusion to the race of D'herma rája at the beginning. What follows is not of much consequence except as to the introduction of the 64 *Bráhman* families settled in the Carnatic. Concerning this settlement other illustrations will appear; and it is similar to the mode followed in *Malayalam*, according to the *Kerala Ulpati.* Whether Brahmans had a footing in the south of India before that time is, at the least, doubtful. In other documents the matter will be further elucidated. The abstract given of the MS. is almost a translation; it has evident, and very gross anachronisms, and I am afraid none of its dates can be depended upon. It contains only four and a half palm-leaves quite fresh and in good order; by consequence not needing restoration.

6.—*Palm-leaf Manuscript, No.* 223. *Countermark* 80.

Delhí Janamajeya Rája vamsavali, (or the race of Janamajeya *king of Delhí.)*

This is a manuscript which, with a promising title, and a large external appearance, has almost nothing within, containing only eight palm-

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leaves. It bears within itself the title of "the early history of the Bengal country," but it sets out with Janamejeya rája of *Hastinápuri.* The appearance of the palm-leaves and of the writing is incomparatively fresh; and as it comes down to Lord Mornington's government, dated Fusly 1220 it must be a recent writing.

The following is an

Abstract.

After Janamejeya son of Parikshit who died about 100 of the *Cali yugam,* many kings reigned and took tribute during 3000 years. Vikramáditya after that became incarnate, and ruled over Hindustan, Bengal, the Deccan, and the Western peninsula, receiving tribute from all kings. Sáliváhana fought with him and he fell in C.Y. 3171. Sáliváhana governed after him with equity 349 years. Many kings after Saliváhana reigned down to C. Y. 4300. Sultan Saháb u'din Ghory, from the country of *Iran* came with a large army to *Delhi,* Hegira 591, and overthrow Barti rája, and seating himself on the throne he ruled over the country including Bengal, placing his Fouzdars in all countries. From that time Bengal became a Muhammadan dependancy. Timur's invasion levied extensive tribute over the *Dakshin,* down to Hegira 900. Hindustán was under Timur's descendants. Humaion Shah's defeat. Acbar ruled well. Jehanguir gave the Fouzadari of Bengal to a brother of Nur Bigam, whom he removed in anger and put another Fouzdar in his place. From that time, different Fouzdars governed Bengal. Alemguir.—Jehan Shah. After some details, the narrative comes down to the English Bahádur Governor William. The English were merchants. The Vizier of *Luknow* collected tribute for *Delhi.* His son was Suja ud dowlah. *Moorshedabad* soubadar was Maphuze Singh died; his elder sister's son, Nabob Siras ud dowlah, became soubadar. Mr. William from London in England, came and settled at *Calcutta,* and hoisted a flag, keeping in pay a few troops and traded. Affair of a gomestah and a sowcar. The gomestah went to *Calcutta* and Siras ud dowlah called the English Vakeel demanding his Nabob to be given back. Siras ud dowlah in great wrath invaded *Calcutta;* a little fighting, and the soubah took *Calcutta.* In Fusly 1210 the father of Lord Clive, Governor Clive, came with troops from *Madras* (F. 1170); battle; the Nabob was wounded by a musket ball and after a short time died. His elder sister's son was Cassim Ali Khán, who continued the fighting. Division of the country with the English by treaty with Sub ali Khán. Two engagements General ———; Nabob defeated; treaty; increase of English power. Death of the Nabob F. 1208; his younger brother succeeded him. The *Moorshedabad* Nabob

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died. Lord MAVIT sent General LIXON, who went to *Delhi* and took it, and they kept the Padshah by their side, regulating the police (for government). They took a sunnud from the Padshah, acknowledging their authority over all things. Such of the Hindu sovereigns as paid them homage they retained as tributaries, and fighting with those who resisted them down to F. 1220 (date of the writing), they continue still to govern the country of Bengal.

Note. From this abstract it may be seen that though the MS. contains nothing not otherwise known, yet that it is in some measure curious, and as such perhaps worth translation.

Professor WILSON's notices of this, and the foregoing manuscript, will be found in Des. Catal. Vol. I. pp. 200—1 : and are as follows.

XIV.—*Dilli rája Katha.*

Palm-leaves.

" A short genealogical account of the descendants of ARJUNA, and a few Hindu princes, and some account of the reign of KRISHNA RÁYA of *Vijayanagar.*

XV.—*Janamejaya Vansavali.*

Palm-leaves.

" A short account of the family of JANAMEJAYA the great-grandson of ARJUNA.

7.—*Palm-leaf Book, No. I. Countermark* 953.

Inscriptions at the Vaishnuva fane of Conjeveram,

On the *Sampanci* sacred wall, and on the southern wall, on the hill.

1. Inscription of VAIRÁJA TIMMAPA, Sal. Sac. 1413 : commemorates a gift by VAIRÁJA TIMMAPA of 4500 fanams (of what kind not specified), to be given yearly at the *Divalu* and *Upáhit* festivals for the expenses of processions, and for furnishing the usual offerings of ghee, sugar, and other matters for making sacred viands, as customary in *Vaishnava* fanes.

2. On the sacred hill, on the *Sampanci*, and the southern wall.

Inscription of NAGAINA NAYANI of *Mucapalam*, Sal. Sac. 1409. A gift of ghee and other matters, for lights and offerings to be raised from the revenues of a village called *Tiru pani pillai*, made in the time of SALUVA TIMMA of the race of NARASIMHA RAYER.

3. On the sacred hill, below the *Sampanci* on the southern wall.

(In Telugu). Inscription of SALUVA TIMA RÁJA, Sal. Sac. 1403. TIMA was the son of SALUVA *Saluva Malliya deva maharája.* Gift of 7800 fanams for four kinds of service in one fane, and two kinds in another fane to arise from the products of cultivation.

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4. On the south side of the tower, on the *Sampanci*, below the southern wall.

Inscription of TIRU VITHI SÁNI the daughter of AMMANI, dated in Sal. Sac. 1408. Gift of 300 fanams for conducting a certain ceremony of singing, &c. at the time of the gods' rising up in the morning after sleep.

5. Inscription of NARANA PATLA VÁRI the *Puróhitan*, or *Bráhman-adviser* of KRISHNA RAYER, dated in Sal. Sac. 1436. Gift of ten thousand fanams, arising from the products of cultivation, for offerings before the god, eight times daily, of ghee, and various other articles specified.

6. Dated in Sal. Sac. 1528, during the rule of SRI VIRA VENCATAPATI AYYA-DEVER (of *Pennacondai ?)* by ANUMÁYA ANNAYANGAR, son of LALAGA NAYAKA of the *Cauri* caste people of *Malliya vanam* near *Vijayanagara* of 365 gold huns for the 365 days of the year, for the gift of two large tureens of rice to be offered to the two images and the overplus of the expense to go to the inferior temple attendants.

7. Dated in Sal. Sac. 1123, donation by UDANDA RAYER ULAGAPPEN of 840 fanams for the conducting certain ceremonies on the monthly recurrence of the *Nakshetra* (lunar mansion) of his own birth, and that of his mother. (It is of early date, and the title *Ulagappen* means "father of the world.")

8. On the sacred hill, on the southern side of the shrine *(Vimánan)*.

Inscription of TIMMA *rája* son of SALUVA GUNDDU RAYA U'DIYAR, dated in Sal. Sac. 1385 gifts of some land for the conduct of offerings.

9. On the southern wall facing the street in which the car is drawn at festivals.

Inscription of the merchant CRISHNAMA CHETTI dated in Sal. Sac. 1458. What was given not known, as it is stated that the remaining letters of the inscription have become illegible.

10. On the same wall.

Inscription of KOPPU NAYANI a disciple of TATTÁCHARYA, dated in Sal. Sac. 1467. Gift of 3750 fanams for offerings to be conducted on the eleventh day of every lunar fortnight.

Note. The above palm-leaf MS. is badly written in small letters, and the palm-leaf is in some places eaten away. It is therefore restored on paper, as some of the dates and names will be useful in elucidating a few obscure points in the more modern portion of the Peninsular history.

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8.—*Palm-leaf Book, No.* 232. *Countermark* 98. *Chengi Rajakal Kaifeyat, or account of the rájas of Ginjee.*

This is a MS. of 28 palm-leaves damaged by worms. It is written in Tamil verse of an easy kind. Its chief object is to celebrate the heroism of the last of the rájas of *Ginjee,* of the dynasty proceeding from the original viceroy from *Vijayanagaram.* The final defence of the fort of *Ginjee* was very obstinate. According to this poem the rája headed his troops in person, and when he found himself no longer supported by them he rode among the Muhammadans, dealing destruction around him, until overpowered and slain. This rashness the writer magnifies into extraordinary heroism.

Note. As the manuscript is in a state of incipient destruction it has been restored.

Prof. Wilson has very briefly noted the MS. in Des. Catal. Vol. I. p. 207, Art. xxvii.

6. MANUSCRIPT BOOKS.

9.—*Manuscript Book, No.* 50. *Countermark* 1019.

Section 1. *Copies of Tamil inscriptions at Sri-rangham near Trichinopoly, and other places of the Chola desam.*

No. 1. Date Sal. Sac. 1581, commemorates a donation by Choka Natha Nayak, of the race of Visva Natha Nayak, to five classes of people of an elephant, two horse-tail fans, a white umbrella, a palanquin, a tent; to be used in the public solemnity when the image of *Seventesvárer* fane should be carried out in procession, and with a view to obviate some irregularities that had occurred in such festival processions.

No. 2. Date 1599 of *Aruronar* (unknown era) gift by Virapa Nayaker in the time of Vencata deva maha rayer, of land in the villages of *Conal* and *Pallava ruram,* for the continual conduct of certain festivals connected with the above fane.

No. 3. No year, Tirumala Nayanur and Villumiya Nayanur, gave certain gifts to the fane; the exact nature of which cannot be ascertained, as the copy of the inscription is imperfect.

No. 4. A gift in the time Kulottunga Cholan (year not specified) of certain lands to the above fane, by a union of several respectable leading men.

No. 5. One Aran a *rakshasa* being afflicted with *Brahmahatti,* did penance to Siva. In proof of which there are certain remains near to *Rajendra Chola* pettah, and two gigantic images of 20 yards in height, and 12 yards in circumference.

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No. 6. Date Sal. Sac. the figure for one thousand, and some other figures blank. VIRA PRAVUDA rayer son of VIRA VIJAYA rayer Mahá rayer gave a large extent of waste land, near *Rajendra Chola pettah;* the produce to be for ceremonies at the festivals of certain fanes, three in number.

No. 7. Gift of land belonging to rája KEMBIRA CHOLA PETTAH, by the people of the town, attested by the names of five among them. No date.

No. 8. Inscription in the village of *Pedu vayi tuli.* In the seventh year of RAJENDRA CHOLAN, a chief (titular style only mentioned) pressed certain bricklayers, and ironsmiths, and by their means made some additions to a fane. Inscriptions incomplete.

No. 9. Inscription on a stone at *Vettu vayi tuli;* the dimensions of the stone are given, but the inscription itself seems not to have been copied.

No. 10. Same town, in the 20th year of SRI KULOTTUNGA CHOLA DEVER. The letters are become illegible, copy therefore incomplete: it relates to a gift of some extensive land near to *Trichinopoly.*

No. 11. Same town of *Vettu vayi tuli,* date Sal. Sac. 1608; RANGA KISTNA MUTTHU VIRAPA NAYAKER of the race of VISVANATHA NAYAKER: certain repairs, by his order, of structures in that town originally built by *Chola* princes, which had gone to decay.

No. 12. Date Sal. Sac. 1240, 25, the name of the donor obliterated; gift of land to PRASARMA VENCATESVARA SVAMI.

No. 13. Inscription in a fane of *Subramanya,* Sal. Sac. 1444, in the time of SRI KRISHNA DEVER, mahá rayer, gift of land.

No. 14. In the 30th year of RAJENDRA CHOLA DEVER, gift of a village producing ten thousand pieces of gold *(huns).*

No. 15. Inscription in *Tiru yerembesvarer,* hill fane, on the elephant gate, date Sal. Sac. 1307, gift of land for repairs of the said fane, a certain proportion of revenue given, by whom not stated.

No. 16. Dated in the 3rd year of SRI KOVI rája KESARI PANDIYAN, the remaining letters are stated to have become illegible by time.

No. 17. Dated in the 5th year of SRI KOVI rája KESARI PANDIYAN; letters become illegible.

No. 18. Dated 70th year of the same (but supposed to be an error for seventh year) appropriation of a village to a fane of *Agnésvara,* incomplete.

No. 19. Dated in the reign of SRI KOVI rája KESARI PANDIYAN, and in the seventh year of KULOTTUNGA CHOLAN, (thus intimated to be contemporaries,) gift of land in *Vayalúr.*

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No. 20. Dated in the reign of KESARI PANDIYAN, and third of KULOTTUNGA CHOLAN, gift by PILI VANAY UDIYAR, son of MATHURANTACA UDIYAR, of certain customs from produce of lands. Short *Grantha* addition.

No. 21. Dated second year of RÁJA RAJÁ DEVER, gift of land for maintaining lamps in a fane, by whom not mentioned.

No. 22. Dated sixth year of KOVI KESARI PANDIYAN, gift of land for the internal ceremonies of a heathen fane.

No. 23. Dated third year of VIRA RÁJENDRA DEVER, who is either the subordinate of KOVI KESARI PANDIYAN, or else the same with an additional title; the wording is obscure; gift to the fane of *Villumiya dever*, for the keeping up a perpetual light with *neyi* or butter oil.

No. 24. Inscription at *Nanga puram* in the talook of *Vittu Katti*, dated in the 16th year of RÁJENDRA CHOLA DEVER, gift of land by certain persons whose names are subscribed for the benefit of the fane of *Firu maranes varudaiyar*.

No. 25. Dated in the tenth year of SRI SUNTERA PANDIYA DEVER, same town, same fane, with two other fanes; from the imperfection of the copy, what was given not ascertained.

No. 26. Dated in the seventh year of RÁJA RAJENDRA CHOLA DEVER: other letters of the inscription could not be made out.

No. 27. Gift of two villages by certain chiefs, whose names are mentioned, to *Rangha*, the image at *Sri Rangham* fane, through the head *bráhman* of the class of *Rámanuja* of *Tripety*.

No. 28. Dated in the 30th year of SRI RÁJA DEVER, gift of six marcals of grain for each rice field, and a quarter fanam each field of other kinds to go towards the celebration of the marriage of the god and goddess of MATHUESVARA fane, and the conduct of other festivals from VENCATAPATI rayer, son of VIRA VALLALA RÁYA DEVER pre-eminent rája of the north shore. It is a stone inscription in the fane in *Vélur*, of *Vittu Katti* talook.

No. 29. Date Sal. Sac. 1629, (A. D. 1707.) Gift of customs of a half measure out of every calam (96 measures) of rice from one hundred and eighty villages, from three persons (Hindus), who from their titles appear to have held office under Muhammadans, to SRI VIRA NARRAYANA SWAMI, of *Manár Kovil*, in the *Manár* district.

No. 30. Dated sixth year of SRI RÁJA RÁJA DEVA UTTUNGA CHOLAN; imperfect, nothing further can be made out.

No. 31. Dated second year of SRI RÁJA RÁJA RÁJA DEVER; at *Prapanja Pichaita giri*, where AGASTYA formerly dwelt, and which had sunk lower down into the earth. CARI CALA CHOLA, coming thither,

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saw a golden-colored chamelion-lizard, which he wished to catch, but it entered into a hole, in digging up which blood was seen, and a form of SIVA appeared; by reason of which appearance, a fane was built on the spot; and this having decayed, the aforesaid RÁJA DEVER (as far as can be made out) restored the said shrine, and gave for that purpose thirty thousand *Vélis* of land, (each *Veli* containing five cawnies, the whole being upwards of one hundred thousand acres.)

No. 32. Dated in the tenth year of the CHOLA RÁJA KESARI MANDIYAR: some letters and words wanting. It is a gift of village lands; but for what object does not appear.

Translation.

No. 33. An inscription in *Mel Pallur*, or (upper *Pallur)*, dated Sal. Sac. 1439, (A. D. 1517.)

The ruler of the entire world HARIYA RAYER VIPADAN, faultless in speech, taking possession of other countries, never relinquishing his own, the south quarter .... the excellent courageous ruler SRI VIRA KRISHNA RAYER, the great emperor, the restorer of the *Sóma-sula* tax, and of the other taxes of the *Chóla-mandalam*, and of the *Saiva* and *Vaishnava* temples, ... (a number or part of a name) having taken certain countries and conquered VIRA PARCHUNÁN the son of PRATÁPA RUDRA the *Gajapati* prince, and certified the conquest in the presence of MALLICARJUNA (the god at *Vijayanagaram)*, gave four thousand pieces of gold, for the service of the god MALLUMISVARA NAYANAR of this town; a Sanskrit *sloka*, in praise of the giver.

[The above is as near a translation as can be made out: it is of some use.]

No. 34. It bears the two names of SRI KOVÍ KESARI PANDIYAN, and SUNTERA PANDIYAN, seventh year of reign: title of a ruler on the south shore. (The remaining portion could not be recovered by the copyist from the original stone.)

No. 35. Inscription cut on stone in the fane at *Ambúr*. Dated in the second year of KULOTTUNGA CHOLÁ DEVER. Gift to ARAKE'SVARANUDIYA NAYANAR, the image of 'AMU'R fane from AMUTA KADI-YUDIYAR RÁJA of the north bank (of the *Caveri)* of a thousand (what not mentioned), in free gift (therefore must be land) in the village for the service of the fane of *Tiruvake'svaramudiya Tambiránár*, the same image, with an addition of epithet.

No. 36. Dated in the fourteenth year of SRI KOPA KESÁRI PANDIYAN: imperfect.

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No. 37. Gift to *Niluvanésvara Tambiran* from Ke'sari Pándiyan, the giver of his own weight in gold, and a heap of vestments like a hill; a courageous warrior, and ruler of the three worlds (*Tribhuvana Chakraverti Nayanar*). He gave one hundred gold *huns* for the use of Varada Nambi, the head *bráhman*, to the temple females, and other temple attendants.

No. 38. Dated in Sal. Sac. 1112; gift to Nilivanamudiya Náyanur of fifty gold pieces, by the whole of the people of *this* village (name not given) for the celebration of the marriage of the said god in the month of April.

No. 39. (Very short and perfect) gift of an elephant vehicle by the head man of *Muthurántacam* in the country of Rajendra Chola of the north bank (supposed of the *Caveri*) to whom, when, or for what object, not stated.

No. 40. A few Sanskrit words in Tamil and Grantha letters, without connected meaning, copied from the inner building of a fane of *Ganga-Kunda-puram* in the *Udiyar Palliyam.*

Manuscript Book, No. 14. *Countermark* 768.

Section 1. *Account of Pandoo coolies (Pantu curzis) in the Jaghire, and Arcot Districts, written from different verbal accounts.*

This paper contains an account of certain *subterranea*, or excavations, as if they were tombs, discovered at various places: of the exact nature or character of these pits there appears to be no certain knowledge; but the writer has collected, and stated, the traditionary accounts of people near the places where those excavations were found, by which they are ascribed,—

1. To a desire of obtaining shelter from a predicted shower of fire, about the beginning of the era of *Sálivahana.* 2. To certain pigmies that lived towards the end of the *Dwápara yuga*, who constructed for themselves these dwellings under ground. 3. To the five *Pándavas*, as a refuge from the persecution of Duryod'hana. 4. To the votaries of a certain goddess named Nila-mucari', who offered to her monthly sacrifices therein. 5. To the *Vedar* and *Curumbar*, (hunters and savages), of former days, as places of protection, for their wives and children, from wild beasts. 6. To certain men in the time of Ráma, who had monkey's tails, whence these pits are by some called *Vali-Cudi.* 7. To *rakshasas* (or evil beings) who constructed these places of safety for their wives and children. 8. To a custom of early times after the deluge, when men lived so long as to be a burden to themselves, and their relatives, so that the latter put them in certain earthen shells with a supply of provisions and left them to die.

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These excavations are stated to be of various fashions, and sizes; and some have the appearance of being tombs of great or distinguished men. Tradition states, that great wealth was most certainly discovered and carried away, from some of these excavations.

Section 2. An account of Tondaman Chakraverti in the district of Cánchí (Conjeveram).

There were forty-four generations previously of the *Chola* race, who were persons of self-government, but the last of them KULOTTUNGA CHOLAN (who had only a son and a daughter), having killed the son of CAMBAN the poet, the latter killed the king's son, and the king afterwards formed an intercourse with one of the female attendants of his court, and had privately a son by her, who was named NAGI NAGA RATTANAM. The child was exposed in a golden vessel on the banks of the *Caveri* river, and was discovered by the *Bráhmans*, and head officers of the king, who recommended it to the king for protection, as being like him; and from an *adonda* flower being near the child they called it *Adondai.* The king gave it in charge to his queen, to rear it up; who readily undertook the task. The king's *Mantiri* (or minister) was alone somewhat instructed in the secret. The child proved to be possessed of heroic qualities. On consulting how to give him a kingdom, an eye was cast on the country northward, wherein the *Curumbar* had constructed twenty-four forts, being an immense forest (wild or open place). KULOTTUNGA CHOLA fought with the wild people (*Curumbar*); but could not conquer them. ADONDAI his illegitimate son, with a great army, fell on them, and conquered them to extermination. KULOTTUNGA then came; and, having the forest cleared, founded the distinguished town of *Canchi puram*, in which he built a fane, and dug a channel for the river *Pálar* to flow through, or near, it. There being a deficiency of inhabitants, KULOTTUNGA gave his minister much wealth; who, going to other countries, brought men and women, and had them married together, according to their respective tribes or castes. By way of affixing a stigma on the newly conquered country, the minister recommended that it should be called *Tonda mandalam*, "the land of slaves." But the king, without penetrating his minister's design, called it *Tondai-mandalam;* and gave it to his illegitimate son ADONDAI; who was accordingly crowned in *Canchi;* and, as he had conquered the ferocious people, the former inhabitants, he acquired the additional epithet of *Chakráverti.* From that time the former name of the country (*Curumbar b'humi*) became extinct.

Remarks. This short paper has its value, as being a brief and unvarnished account of an historical fact; otherwise variously and

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verbosely told, with much of superfluous fiction and rhetorical ornament.

Section 3. *An account of Candava rayen, and Chethu rayen the two sovereigns of the Vannier (forest race, a tribe of low cultivators) who ruled in the fort of Tiruividai Churam.*

This fort was in the district of *Chingleput,* and this account was taken from the mouth of one named SAHADEVEN-NATTAN.

Anciently the *Curumbar* ruled in this country; ADONDAI CHOLAN came from *Tanjore,* and destroyed them; and, having acquired the title of ADONDAI CHAKRAVERTI, he established in their place the *Kondaï Katti Vellazhar,* (agriculturists who bound up their hair as women do.) In those days the *Vannier,* or *Palli* people, by permission of the ruler of the country built this fort for themselves, as their own. But they paid tribute to the sovereigns of the *Andhra, Carnata,* and *Dravida,* countries. No written account of their race has been preserved; but of their posterity CANDA-RAYEN, and CHETHU-RAYEN, came to the government. Being skilful men they built their old fort very strongly.

The measures of that fort, as now found are from south to north 1141 feet; east to west 1200 feet. The breadth of its outer wall was 20 feet. Around it there was a moat thirty feet broad. Besides this outer one, there was an inner fort, and a palace on the top of the hill.

The upper fort was east to west 250 feet; south to north 195 feet.

While ruling with considerable power, they rejected all claims of customary tribute from superior kings. They were both illustrious; but CANDAVAN-RAYEN, was the most warlike of the two. He fixed alarm-stations on eminences, at certain distances, around his capital. There was no other king like him. When the rayer came to invade him, as the drums were beaten at different hill-stations, the rayer did not know in which the chief was, and at length the latter, watching his opportunity, fell on the rayer's forces, and made great slaughter. The rayer's general, being greatly incensed, came with a greater force; and, during four months, an uncertain war was carried on; the chief's place not being known; while, night and day, he harassed the troops of the invader. The rayer now desisted from open war; intending to effect his object indirectly. CANDAVAN-RAYEN then greatly vexed the agriculturists, that ADONDAI CHAKRAVERTI had placed in the land. The *Vellarzar* in consequence arose in a body, and went to KRISHNA RAYER, who sent the *Wiyalávar* (the people of a POLIGAR) against CANDAVA. That POLIGAR being beaten retreated, and sent spies to inspect the fortress, that he might discover how to overcome CANDAVA.

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The spies discovered that at intervals of rest from war, CANDAVA was entirely enslaved by the leader of a band of dancing girls, and announced the circumstance to the chief of the *Wiyálavár* tribe. He came to CUPÁCHI, and gave her the offer of four bags of gold, as a bribe, to cut off the head of CANDAVA; to which, induced by avarice, she consented: appointing a time for the POLIGAR, and his people to come. They came as appointed. CUPÁCHI gave CANDAVA poison, in a cake, from her own hands; which speedily took effect. She cut off his head, and putting it in a dish, brought it to the appointed place, and gave it to the POLIGAR's people. After satisfying themselves of the identity of the head, they cut off the head of the traitress, and went away. In the morning his younger brother, CHETTHU RAYEN, hearing this news, and being extremely grieved, took the hundred companions of CUPÁCHI; and, carrying them to a tank, after tying them in a row like cows, he cut off their heads: in proof whereof that tank is to this day called *Pinnai-yéri* (the lake of corpses). He also burnt down their houses; and the place is to this day called *Cupachi kunnu* (the heap of *Cupachi);* and is a place of desolation. He also took the watchmen, who had neglected their duty, and cut off their heads, at the above tank. The WIYÁLÁVAR-POLIGAR came with his troops, and fell on the fort. During twenty-six days, fighting was carried on, with great loss on both sides; till, at length, the attacking POLIGAR took the fort; which, after that time, became a dependency of the *Anagúndi* kings, who protected the agriculturists.

The truth of the preceding narrative is attested by all the people living around about that neighbourhood.

Section 4. *An account of the Pagoda of Tiruvidaichuram (the above fort) in the Arcot district.*

The original date of this place is remote in antiquity; the fane was built by KULOTTUNGA CHOLAN. It was repaired by other CHOLAS, and RAYERS. The *St'hala Purana* is lost. But the legend is to this effect, that an *Apper* and *Sundarar* (the poets) were on their way to sing the praises of *Karz Kundam* (a hill fane); they inquired of a shepherd (at this place) if there was any emblem of SIVA near, who pointed them to one under a tree, and disappeared. Considering this as an apparition of SIVA, they chanted ten stanzas concerning the place; which are in existence down to the present time. As the *Chola* king adorned and endowed this fane, there may be an inscription; but it is reported to be in recondite Tamil. They further say that, directly under the view of the bullock of SIVA, very much wealth is buried.

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There certainly is some wealth concealed. If well examined, it would be found: it would not be needful, to that end, to damage the walls, or structure, of the temple, but only to remove the flooring; no other damage would accrue to the temple.

Section 5. *An account of the ancient gold products of Callatur and notice of the history of that place.*

Anciently this was the second fortress of the *Curumbar* chieftains. After they had been destroyed by ADONDAI CHAKRAVERTI, the fort was in the hands of ten persons, who rode in palankeens, from among the *Kondai Katta Velazher.* They were subordinates to the rája and regulated the country. A poor *Puróhita Bráhman* came to the fane of *Tiruval isvarer,* and bought a piece of ground at *Callatur;* the god afterwards personally appeared to him, and instructed him to give the god notice when he ploughed and sowed the said field. He did so; when the god came, on his *Váhana,* and, after sowing a handful of seed disappeared. The other corn was sown by the *Bráhman.* The corn sprung up luxuriantly; while corn sown by other people was very weak. The *Bráhman's* corn grew higher than a man could reach, but without earing; to his great grief. A *Velazhan,* passing by, being struck by the singular appearance of the corn, plucked a stalk, and, opening it at the top, found an incipient ear of gold, in consequence of which he enticed the *Bráhman* to an exchange of products, ratified by a writing. A long time after the corn threw out ears, and the surface presented a golden color. The rayer of that time, named HARI HARI RAYER hearing of the circumstance, came himself, with an army; and, having it reaped, distributed the gold in the usual proportion of corn, to the cultivator, the proprietor, and the king. The product was beaten out on a brick flour, prepared for the purpose; such a floor is named *Callam;* hence the town came to be called *Pon Velainta Callatur, or the village where gold grew as corn.* Remains of the brick floor are still to be seen; and the circumstance is traceable in other names of connected places. Some remains of the chaff of this harvest, are said to be preserved in the treasuries of neighbouring temples. From the time of TONDAMAN CHAKRAVERTI down to KRISHNA RAYER'S time, the fort was under the management of the *Velazhar,* or agriculturists. KRISHNA RAYER demanded of them to build an *Agrahåram,* which they refused to do; and he, in consequence, waged war against them, with great slaughter, for six months: when they consented to his request, and built two choultries; one of which was called by the name of KRISHNA RAYER.

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Historical Indication.

Divested of fable, the probability is that a gold mine was anciently discovered in the field of a *Bráhman*, and worked by one of the rayers. The closing circumstance is within the range of credible tradition.

Section 6.—Accounts of the places of hidden treasure, in the Arcot District.

1. In *Paduvúr*, there are four *Panta curzis* in which, they say, treasure is contained.

2. In *Tiruvidaichuram*, in a *Pedári Kovil*, under the image of *Durga*, there is stated to be buried treasure. There is a sort of proverbial saying to this effect current among the country people thereabouts. Notice of an account given to a servant (gomasteh) of the surveyor general of seven vessels of buried treasure, and of a human sacrifice, offered by some persons who, in consequence, took away one vessel, and went to live at *Wandiwash*.

3. In *Neyamali*, they say there is hidden treasure.

4. Beyond that village near *Chingleput* the pagoda of *Tiruvadésveren*, at *Callatur*, at *Cunatur*, *Vembácam* near *Chingleput*, *Uttara Mélur*, and some other places, there is said to be buried treasure.

Remark. Perhaps Colonel Mackenzie's instructions to his agents included inquiries on the above subject: with one exception, as to the *Panta curzis*, I do not see that any light is reflected on past history by such traditions.

Section 7.—Ancient history of Tondamandalam, and its earlier inhabitants called Vedars and Curumbars.

After the deluge the country was a vast forest, inhabited by wild beasts. A wild race of men arose; and, destroying the wild beasts, dwelt in certain districts. There were then, according to tradition, no forts, only huts, no kings, no religion, no civilization, no books; men were naked savages: no marriage institutions. Many years after, the *Curumbars* arose in the *Carnáta* country: they had a certain kind of religion; they were murderers. They derived the name of *Curumbar* from their cruelty. Some of them spread into the *Drávida désam*, as far as the *Tondamandata* country. They are now found near *Uttra Mérur*; but more civilised. They ruled the country some time; but falling into strife among themselves, they at length agreed to select a chief, who should unite them all together. They chose a man who had some knowledge of books, who was chief of the *Drávida* country, and was called *Camanda Curumba prabhu*, and Palal rája; he built a fort

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in *Puralúr.* He divided the *Curumba* land into twenty-four parts, and constructed a fort in each district. Of these the names of ten are .... *Puralúr*, the royal fort; *Callatur; Amur; Puliyúr; Chembúr; Utthí Kádu; Kaliyam; Venguna; Icáttukottai; Paduvúr.* While they were ruling, there was a commerce carried on by ships. As the merchants of *Cáveripúm-patnam* sought trading intercourse with them, the *Curumbars* built the following forts (stations) for trade: *Patti-pulam; Sála-cupam; Sala-pákam; Méyur; Cádalur; Alam-pari; Maracanám;* whence, by means of merchants from *Cáveri púm-patnam*, and the *Curumbar*, a commercial intercourse by vessels was carried on. They flourished in consequence; and while without any religion, a *Jaina* ascetic came, and turned them to the *Jaina* credence. The *Basti* which the *Pural* king built after the name of that ascetic, is still remaining together with other *Basti* and some *Jaina* images in different places; but some are dilapidated, and some destroyed by the hatred of the *Bráhmans.* They were similar to the *Jainas* of the present day; they were shepherds, weavers, lime-sellers, traders. While living thus, various kings of civilized countries made inroads upon them as the *Chola*, the *Pandiya* kings, and others; and, being a wild people, who cared not for their lives, they successfully resisted their invaders and had some of the invading chiefs imprisoned in fetters, in front of the *Pural* fort. Besides they constrained all young people to enter the *Jaina* religion; in consequence of which vexation, a cry arose in the neighbouring countries. At length ADONDAI, of *Tanjore*, formed the design of subduing them; and, invading them, a fierce battle was fought in front of the *Pural* fort in which the *Curumba* king's troops fought and fell with great bravery, and two-thirds of ADONDAI's army was cut up. He retreated to a distance, overwhelmed with grief, and the place where he halted is still called *Cholan pedu.* While thinking of returning to *Tanjore*, SIVA that night appeared to him, in a dream, and promised him victory over the *Curumbas*, guaranteed by a sign. The sign occurred, and the *Curumba* troops were the same day routed with great slaughter. The king was taken; the *Pural* fort was thrown down; and its brazen (or bell-metal) gate was fixed in front of the shrine at *Tanjore.* A temple was built where the sign occurred, and a remarkable pillar of the fort was fixed there: the place is called *Tiru múli vásal.* A sort of commemorative ceremony is practised there. After a little more fighting, the other forts were taken, and the *Curumbas* destroyed. ADONDAI placed the *Velazhar*, as his deputed authorities; having called them into the country to supply the deficiency of inhabitants, from the *Tuluva désam* (modern *Canara*). They are call-

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ed *Tuluva Vellazhar* to the present day. Some were brought from the *Chola désam*, still called *Chola Vellazhar*. He called from the north certain *Bráhmans* by birth, whom he fixed as accountants. The *Kondai Katti Vellazhar* were appointed by him. He acquired the name of *Chakraverti* from rescuing the people from their troubles. The name *Curumba-bhumi* was discontinued, the country was called *Tondu-mandalam;* and common consent ascribes to ADONDAI the regulation of the country.

Remarks. The writing of the above paper was a little obliterated, and I think its restoration of consequence; for it seems to me rather more important than these local papers usually are. We have in it a clear and unvarnished statement of the introduction of the *Hindus* (properly such) into the country, circumjacent with respect to *Madras*. The Hindus had colonized the country south of the *Coleroon* at a much earlier period. The trading from *Caveripum-patnam;* the conquest by ADONDAI; the introduction of bráhmans as accountants from the north; are matters confirmed by other papers. The *Velazhas* of the country hold the traditionary belief, that their ancestors emigrated from *Tuluva.* The *Chola Velazhas* are chiefly found in the south. They wear a lock of hair on the front of their head; not on the back, like other Hindus. The old *Tuluva* or *Hala Canada* language, and the *Madras* Tamil, are very nearly the same language.

Section 8.—*Account of a Curumba fort at Marutan near Cánchi, in the Utramélur district.*

This fort of mud was formerly built by the *Curumbas*, covering forty cawnies of ground with two boundary walls, and was long ruled by them. In the time of KRISHNA RAYÉR his dependant the rája of *Chingleput* fought with them; and, after some time the *Curumba* chief was unjustly put to death. The *Curumbas* were destroyed, and TIMMA rája took that fort. He gave it as a *Jaghire* to one of his near relatives, named GOVINDA rája. He built two *Kooils* (or fanes), and established an *Agraharam* for the *Bráhmans.*

Note. TIMMA RAYER was the founder of *Arcot* as mentioned in a former paper.

Section 9.—*An account of Madurantacam in the Jaghire.*

This place being the ancient boundary of the *Madura* kingdom was called *Madurántacam* (the end of *Madura*), in proof of which there is an image called *Madurai Chelli-ammen.* There is also a very ancient *Saiva* fane. It is said that NALA-RÁJA, in his sorrowful pilgrimage, came to this place; and, by taking the muddy water of that pool, w

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cured of his leprosy. He built a temple there, to commemorate his cure. The tank was called by him *Vishagatirtham.* The *Chola* rája built many other sacred edifices in this place; and he himself lived there for a considerable time. The *St'hala mahatmya* of this place is connected with the *St'hala mahatmya* of *Madura.*

Remark. As the *Madura Puránam* contains a reference to the northern *Madura*, it is well to know the precise locality thereby designated. The reference to NALA rája is an allusion to an episode in the *Mahábhárata.*

Section 10.—*An account of the ruins of a fort with seven walls (one within the other), at Avidu tángi, written from verbal accounts given by Bráhmans of Píra-désam.*

In the *Arcot* district, not far from *Píra-désam**, are the extensive remains of a very ancient fort of seven enclosures. It is now concealed by brushwood, and lies waste. Gold cash, and other coins, have been found there. HYDER ALLY is said to have examined it, and taken thence treasure. It was built, many years after TONDAMAN CHAKRAVERTI, by VIRA NARASIMHA rája. He appointed a very stupid *Mantiri* (or minister). There was no investigation of affairs; and this minister buried the treasures, arising from the public revenues, and stultified the king. A certain man named VIRAL-VENNAN, was wounded on the head by a neighbour; and, going to make a complaint at the king's gate, could get no hearing. He thereupon went about the town beating all he met; and, as there was no inquiry, he managed to get some money, and to raise a small band of troops, with whom he took post near a burning ground, and exacted tribute from all who came to perform funeral obsequies. By this means he became rich. After some time the king went out in disguise to ascertain the state of the town, and heard a poor woman complain of having no money to pay the tribute. He inquired into the tax; and then went to the *Mantiri* to ask why it was imposed, who could give no account of it. The king sent for VIRAL VENNAN, who refused to come; whereupon some troops were sent against him: these were worsted, and then VIRAL VENNAN came, sword in hand, of his own accord, and falling down before the king narrated all his circumstances: whereupon the king had his minister beheaded, and put VIRAL VENNAN in his stead. There is no other tradition at *Píra-desam;* but possibly by going to *Avidu-tangi* something further might be learnt.

The end of book No. 14.

* This *Píra-desam* is probably the *Pida* which is coupled with *Choda* (or *Chola*) in the enumeration of countries in the second edict at *Girnar.*—ED.

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Book No. 20, Countermark 774.

Section 1.—List of Kings in the Cali-yuga.

A few names very defective in the three first ages.

The *Cali yuga* list commences with JANAMEJAYA, and there are other names, without distinction of place or country, though we know some of them to have ruled in places very distant from each other. RAJENDRA CHOLA is dated by an inscription in S. S. 460, DEVA MAHA RAYER by inscription S. S. 1060, VIRUPACHI RAYER S. S. 1238, SALUVA NARASINGHA DEVA RAYER S. S. 1420, VIRA NARASINGHA RAYER S. S. 1391, AURUNGZEBE S. S. 1554.

The list of course does not admit of being abstracted. A few dates and names are written as specimens. The list may be of use to refer to, in comparison with other lists; and, as now restored from an almost illegible state, will admit of easy translation.

It is followed by another list, of which the ink is so much faded as to be no longer capable of restoration. From a few names which can be read it seems to be a fuller repetition; the same names appearing to occur, with now and then a name not to be here found; but it is not possible to make any thing of it, as a connected whole.

There follows a page of more illegible writing endorsed in English, as a letter; and another half page of *Pandiya* kings, of no value.

Section 2.—Account of the most ancient sages and poets, with their places and dates, in the Drávida désam.

This section with so promising a title is a mere cheat. It has a few names of ascetics and poets, better known from other authorities, without the promised distinction of time and place; and being quite worthless, the copying of it was omitted.

Section 3.—A general list of books and inscriptions.

The list refers merely to certain parts of the papers in the MACKENZIE collection, supplied by the writer of the list; and is of no permanent consequence, there being a fuller catalogue in existence. The copying was omitted.

Section 4.—Account of Pradatta rája.

The paper commences with a declaration ascribed to BRAHMA, of the severe pain, and penalty, incurred by any one stealing even an atom of property from a fane of SIVA, which inclusive of minor matters, involves the being sent to *Yama puram* (hell), and the being sunk in a stratum of fire. There are other details of the evils which must follow the taking a bit of gold from the temple at *Arunachellum (Trinomallee)*, and of eating any thing belonging to it, more fatal than eating poison.

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In illustration BRAHMA narrates an account of the visit of PRADATTA, king of *Benares* and of the surrounding country, in extravagantly hyperbolical language, and of his becoming enamoured of one of the *Devadásis* of the fane at *Arunáchellum* (or *Trinomallee*), in consequence of which his face was transformed into that of a baboon. Some of the great men said it was from an evil thought, and advised him to render special adoration to the image worshipped there, which he did and recovered a beautiful form. These circumstances BRAHMA related to SANAKA RISHI. The entering on another narrative is announced; which appears to be the one contained in the following section.

Observation.

The preceding is probably part of a legend connected with the *Trinomallee* temple; and has been evidently constructed so as to impose a superstitious dread of taking any property from that place, or of coveting any thing belonging to it: it is very well adapted to the intellectual measure of the lower class of natives; it may illustrate manners and opinions; but in any historical reference, it seems quite useless.

Section 5.—Account of Vajrangata Pándiyan.

The king of the fertile country on the banks of the *Vaigai*, one day set out on a hunting excursion to the great terror of the elephants, and other beasts, and in the course of the chase he started a civet-cat, which ran directly for *Trinomallee*, and then went round the mountain, when it fell down from exhaustion, and died; the horse (*Ganavattam*) on which the *Pándiya* king rode, also fell down, from extreme fatigue, and died. Immediately two *Vidhyádharas* (celestials) appeared and said to the king, 'Why do you grieve, we were imprisoned in bodies through the malediction of *Durvasa-rishi*, from having trodden on some flowers in his garden; so that he commanded one of us to become a civet-cat, and the other a horse. On our asking when the spell would be dissolved, he said it would be by VAJRANGATA PÁNDIYAN.' These two animals then attained final happiness, by the merit of having gone around *Arumachella* hill (or *Trinomallee*); but as the king did not walk round but went round on horseback, he had no part in the merit. He subsequently made over his kingdom to his son named ART'HANAN-GATA PÁNDIYAN, and became an ascetic; residing near the hill. His son sent him much money, with which he greatly added to the splendour and beauty of the fane. On walking round it, one day, the god SIVA met him in a visible form; and told him that he also had been imprisoned, having heretofore been INDRA, who threw his diamond weapon (*Vajranga*), at him (SIVA), in consequence of which he was condemned to live on earth as VAJRANGATA PANDIYAN; but that now from the

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virtue of his munificent acts to the temple, he should be readmitted to his former state, and again become DE'VENDRA.

Observation.

The composition of this, like the former, is in poetical and hyperbolical language; but with incorrect orthography. A *Pándiyan* king is otherwise understood to have repaired and beautified *Trinomallee;* and on this circumstance the fable is constructed. It seems to be a portion of the *Trinomallee St'hala-puràna,* as may be ascertained when that Puránan comes to be examined. But it is of little use beyond illustrating native opinions; and was restored because found in a book greatly damaged by time; though in itself, this section remained quite legible.

Section 6.—A list of Chola kings.

The list contains a few names only, without any dates; the transcribing them has not appeared to be of any importance.

Preface to the first part of the History of India composed by NARRAYANEN Astronomer (of the *Ananta Kón* race).

(This is not entered in the table of contents at the beginning of book, No. 20.)

This book was written at the request of Col. W. MACLEOD of Arcot, during Lord BENTINCK'S government of *Madras.* After the usual poetical invocation it gives an account of the cause of its being written, the different powers and kingdoms to be included, and the authorities consulted in the compilation. The work proceeds to narrate the creation of the elements of all things, by NARRAYANEN; the formation of the *Brahmandam,* or mundane egg, and the division therein of the orders of beings and things. An account of the different *yugas.* Formation of gods, *asuras,* and mortals. *Avataras* of VISHNU. Eclipses; fasting at that time peculiar to India. After some Indian astronomical details, the writer states his preference of another system, that of the earth turning on its own axis, and revolving round the sun, with different latitudes, (evidently derived from intercourse with Europeans.) Geographical divisions of India, on the native system; some mention of *Nipál, Moghulstan, Turkishtan* and *Hindustan* proper. This leads to mention the birth of KRISHNA about one hundred years before the end of the *Dwápara yuga;* and his reigning in *Dwáraka,* a town which he had built on the sea shore. The end of the first book.

The foregoing is another copy, so far, of the large work entitled *Carnata rájakal,* before abstracted. Should other *Cándams,* or books, be found among the paper MSS. the whole MS. may be restored; but the above is of no special use, being merely another copy of a portion which exists in the larger work.

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Section 7.—Account of the Jain temple of Parsvana-nátha-svámi, at Tiru Narrayanen Tónda a village, in the district of Yelvanachura Cottai.

It is in the *Vriddháchala* district: a *St'hala mahatmya.* In a certain wilderness, a kind of roots grew which *Verdars* dug up for food. One day a man of that class saw some growing in the cleft of a rock, and going to dig them up, discovered the image of the above god. A winged creature also appeared; at which the hunter, being dazzled exclaimed "*Appa! Ayya!*" The being said "I am *Appa*, and *Ayya* is in that image." The hunter asked for a spiritual vision, and had one enlightened eye given him; the report of the circumstance led to much discussion among the country people; who, on consulting, noted various marks about the hills, and concluded that it must have been a place of residence, for ancient ascetics. The king of the country, coming to knowledge of these things, treated the hunter handsomely, and had a temple built on the spot. There is then a narrative given, as having happened before this circumstance, to account for the image being found there. This forms a *Jaina* version of the *Pandiya* king renouncing the *Jaina* system for that of the *Saivas.* By this account the famous APPAR was born and bred a *Jaina*, but, through ill-treatment of the head ascetic of that system, he went away to the south, by way of the *Chola* kingdom, and became a *Saiva.* In consultation with SAMPANTA and SANTARAR, a plan was formed to convert the *Pándiyan* king, APPAR by the power of incantation inflicted on him a grievous illness, and then sent SAMPANTA, and SUNDARAR, with the *Viputhi* (or sacred ashes), saying that if he accepted these he would be cured. He replied that being a *Jaina* he could not do so. On their returning with this answer to APPAR the latter inflicted severer pain on the king; and then went personally to him, and said, if his teachers could remove one-half on one side, he would remove the other. The *Jaina* teachers being sent for, said that to use magical incantation was contrary to their religion. APPAR then promised to cure the king, to which he consented; through the craft of APPAR, and because an evil time for the *Jaina* system was come. After being cured APPAR asked of the king to allow all the *Jaina* temples to be turned into *Saiva* ones at which he hesitated; but at length being gradually overcome, and through previous ignorance of his own system he was drawn over to become a *Saiva;* and he then gave a body of troops into the hands of SAMPANTAR, SUNDARAR and APPAR; with which they displaced the *Jaina* images, and turned the fanes into SAIVA ones. But on coming to the hill in question, in this paper, as soon as APPAR ascended three steps towards it he was struck blind. Astonished he

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offered some prayers, according to his *Jaina* knowledge, and had one restored; he then resumed the *Jaina* way and had both eyes restored. The *Saivas*, seeing what had occurred, carried him off; and in a brick and chunam water-course near to *Chittambram* killed him. The account closes, as being given by persons who had received it downwards by tradition.

Remark. The leading fact is historical, and every version of it, especially from opposite religious parties, may render it better defined.

Section 8.—*Chronological tables of the Hindu rájas (termed Jaina kings of the Dravida country in the table of contents of Book, No.* 20.)

A few names of kings in the first age; a few names of the solar line in the second; a few of the lunar line in the third age; in the fourth, a mixture of names, one or two of them being *Jaina:* CHANDRAGUPTA is termed a *Jaina*. The *Chola* rájas. HIMASILA a *Jaina* king. In the list of rayers, there are some names not usually met with in those lists; some dates of these, and *Chola* kings are given: the list comes down to a modern date.

A list of kings, in *Grant'ha* characters, is given; termed *Jaina* kings.

Remark. These lists, though imperfect may have some use for occasional reference.

Section 9.—*Legendary Account of Cánda Cottai (and statement of an emigration of artificers from India by sea eastward.)*

In the town of *Mánda* anciently the *Camálar* (artificers of 5 sorts) lived closely united together; and were employed by all ranks of men, as there were no artificers besides them. They feared and respected no king, which offended certain kings; who combined against them, taking with them all kind of arms. But as the fort in which the *Camálar* lived was entirely constructed of loadstone, this attracted and drew the weapons away from the hands of the assailants. The kings then promised a great reward to any who should burn down their fort. No one dared to do this. At length the courtezans of a temple engaged to effect it, and took the pledge of betal and areca engaging thereby to do so. The kings greatly rejoicing, built a fort opposite, filled with such kind of courtezans, who by their singing attracted the people from the fort, and led to intercourse. One of these at length succeeded in extracting from a young man, the secret that if the fort were surrounded with *varacu** straw set on fire, it might be destroyed. The king accordingly had this done, and in the burning down of

* Paspalum frumentaceum—LINN. *Kadra vahá—Sans.*

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the fort, many of the *Camálar* lost their lives; some took to ships, belonging to them, and escaped by sea. In consequence there were no artificers in that country. Those taken in the act of endeavouring to escape, were beheaded. One woman of the tribe, being pregnant, took refuge in the house of a chetty and escaped, passing for his daughter. From a want of artificers, who made implements for weavers, husbandmen, and the like, manufactures and agriculture ceased, and great discontent arose in the country. The king, being of clever wit resorted to a device to discover if any of the tribe remained, to remedy the evils complained of. This was to send a piece of coral, having a fine tortuous aperture running through it, with a piece of thread, to all parts of the country; with a promise of great reward to any one who should succeed in passing the thread through the coral. None could accomplish it. At length the child that had been born in the chetty's house undertook to do it; and to effect it, he placed the coral over the mouth of an ant-hole; and, having steeped the thread in sugar, placed it at some little distance. The ants took the thread, and drew it through the coral. The king, seeing the difficulty overcome, gave great presents, and sent much work to be done; which that child, under the counsel and guidance of its mother, performed. The king sent for the chetty, and demanded an account of this young man, which the chetty detailed. The king had him plentifully supplied with the means especially of making ploughshares; and having him married to the daughter of a chetty, gave him grants of land for his maintenance. He had five sons, who followed the five different branches of work of the *Camalar* tribe. The king gave them the title Panchayet; down to the present day there is an intimate relation between these five branches, and they intermarry with each other; while as descendants of the chetty tribe, they wear the *punnul*, or caste thread, of that tribe. Those of the *Camálar* that escaped by sea, are said to have gone to *China*. It is added that the details of their destruction are contained in the *Calingatu Bharani*.

Remark. Here is no doubt historical truth covered under the veil of fiction and metaphor: it is particularly desirable to know if artificers really emigrated from India to the eastward. The ruins of *Manda*, or *Mandu*, remain without any records concerning that place, I believe, in any known history. The *Calingatu Bharani*, a poem, is in the Mackenzie collection; and will come under notice hereafter.

Section 10.—*Account of the Curumbars, and a Massacre of them by treachery*.

Under the rayer's government the *Curumbars* ruled in many districts. They constructed forts in various places. They tried to make the

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Muthaliers, and *Vellázhas*, render them homage; to which the others did not consent; and the *Curumbars* in consequence greatly troubled them. Still they did not submit. Accordingly in betel gardens, and in many other places they constructed very low wicket gates, so that the *Hindus* coming to them must be forced to bow on entering. But the *Muthaliers* and *Vellázhas*, instead of entering head foremost thrust their feet in first, and thus treated the *Curumbars* with contempt. As the latter had power in their possession, they vexed the said tribes. These at length went to a barber; and, promising a gift of land, asked of him counsel how to destroy the *Curumbars*. The barber gave them encouragement; who then went to the houses of all his tribe and engaged their services by promise. It was the custom of the *Curumbars* that, if one of their people died, the whole family should have the head shaved. One of the seniors of the tribe of *Curumbars* died: and by custom the whole tribe, at one time, sat down to have their heads shaved. The aforesaid barber, on this occasion charged all his associates each one to kill his man; which they did, by each one cutting the throat of the person shaved. The women thus suddenly widowed had a great pile of fire kindled into which they leaped, and died; execrating their enemies. The ruins of the *Curumbar* forts and villages are still visible; being heaps of mould; there are very old wells, some for instance near *Sadras*: the bricks of these wells have an appearance of great antiquity.

Remarks. What evidence is due to the tradition I cannot tell: if true, it adds another instance to the tragedies, consequent to sectarian hatred, and effected by stratagem and treachery, which are numerous in this collection.

Section 11.—*Account of the Wiyalavár or Muttilyar at Nervapalliyam.*

The *Curumbars*, in the time of the rayers built forts, causeways, &c. In that time these *Wiyalvar* came from *Ayodhya*, in the north. They brought with them two tutelary goddesses called *Angalammai* and *Wiyalammai*; together with attendants (as supposed of these idols). These first halted at *Vidpuram*. At that period one Chennapa nayak was acting with great violence, and killing many people. The rayers in consequence promised to this new tribe, that if they would remove the nuisance he would give them the district, so cleared, as their reward In consequence, by the power of their goddess, they took those robbers and having obtained the district of Chennapa nayak, they first gave it the name of *Canda-gadi-palliyam*. Subsequently, as the *Curumbars* gave much trouble, and insulted the *Muthaliers*, the rayer made great pro-

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mises to these *Wiyalvar* if they would destroy the *Curumbars.* The *Wiyalvar*, in consequence by the aid of the rayer's troops, and a thousand men of their own, destroyed the *Curumbars.* The rayer gave them great distinction for the same, and villages. They established their goddesses in two villages; and in one had also a *Vaishnava* fane. They built a palace which afterwards was sold to discharge a debt.

Remark. This account may be compared with another book and section, making mention of the *Wiyalvar;* and this tradition, if true, adds to the proof that the earlier inhabitants of the Carnatic were destroyed, to make way for colonies of *Hindus.*

Manuscript Book, No. 5, *Countermark* 759.

Section 1.—*Account of the zemindar of Emakalapuram, in the Dindigul district, of the Coimbatore province.*

(Stated to be copied from an original palm-leaf account.)

During the rule of the rayer in Cal. yug. 4520 Sal. Sac. 1341, my ancestors were of the *Cámavar* tribe; and CAMULACA NAYAKER lived at *Devanampatnam*, near *Cuddalore*, being head-man of the district. At that time the rayer had an unmanageable horse, which no one could govern till the aforesaid CAMULACA, going to the capital, taught the keepers how to control the animal; and, himself mounting the horse rode out with it for three days together, in the most unfrequented places and brought it back before the rayer on the fourth day, perfectly quiet. The rayer was so well pleased, that he gave the head-man the title of the horse, adding other titles, and distinctive banners; and relinquished the district at *Cuddalore* to him in free gift, therewith dismissing him. At the time when VISVANATHA NAYAKER was sent to take possession of the *Pandiya* kingdom, the aforesaid CAMULACA was ordered to accompany him, and afford aid. The household god of CAMULACA became an image at *Emakalapuram*, where he settled. He received orders from VISVANATHA NAYAKER to furnish a quota of troops, towards the charge and defence of the fort of *Madura*. Some disagreement occurring between KULASEGARA and VISVANATHA, the latter ordered the *Emakalapuram* chief to go against the former, which he did; and after much fighting the former laid an ambush, so that CAMULACA NAYAKER was shot, as he was advancing with his peo-

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ple. VISVANATHA had the funeral rites performed. His son was ANANTAPA NAYAK; who, in consideration of the manner of his father's death, received additional distinctions, and some villages in free grant, from VISVANATHA NAYAKER. At the time when the seventy-two chiefs each had a bastion of the *Madura* fort confided to him, this chief was appointed to the seventh bastion. He died after a chieftainship of thirty years. CAMULACA NAYAKER, his son, succeeded and ruled thirty-five years; he fulfilled his appointed duties, but without any thing special occurring. His son was LAQUMAYA NAYAKER, and, as in the last case, died after a rule of seventeen years. ANANTAPA NAYAKER, his son, governed seventy-five years and died. CAMULACA NAYAKER, his son died after a rule of twenty-seven years.

His son LAGUMAYA NAYAKER,............................ 33 years.

7. ANANTAPA NAYAKER, ... 25 „

8. CAMULACA NAYAKER, ... 65 „

9. LAQUMAYA NAYAKER, ... 30 „

Thus far there was a regular descent from father to son, ruling their own lands, without paying tax or tribute. ANANTAPA, the son of LAQUMAYA, ruled at the time when the *Mysore* ruler at *Seringapatam* conquered the *Dindigul* province; when a tribute was imposed of one hundred *huns*. ANANTAPA ruled twenty years. His son CAMULACA NAYAKER, in the time of HYDER SAHIB, had an additional tax of fifty imposed; paying anuually one hundred and fifty *huns;* and ruled twenty-one years. His son was ANANTAPA NAYAK. In the time of MEER SAHIB, his Amil, named SYED SAHIB, doubled the tribute; making it in all 300 *huns;* I myself LAQUMAYA NAYAKER, who am his son, for some years had the lands without tribute. Subsequent to the rule of the Honorable Company over the *Dindigul* province Mr. Commissioner McLEOD fixed my tribute at four hundred and fifty *huns*. It was afterwards raised to one thousand six hundred and twenty *huns*, which was paid during eight years. Afterwards, in consequence of not paying the tribute, the Honorable Company assumed the district and my petition is that the Honorable Company will shew me favor and protect me.

Section 2.—Account of the zemindars of Dottiya fort.

(Copied from a palm-leaf account.)

At the time when the padshah came against the rayer, before the capital was taken, the rayer sent red garments out; with the message, that so many as were willing to leave their families should put on those garments, and prepare for war. My ancestor MACALA NAYAKER of the *Penjaivalla* tribe, with his people, assembled and, after defeating

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the invaders, came to the rayer's presence. The rayer, being greatly pleased, honored him with various insignia of favor; and directed my ancestors to build a fort 30 miles due west of *Madura*: in consequence of which a mud fort named *Dottiya-cóttai* was formed. Two of the tribe were Bommana Nayaker the elder, and Bettalu Nayaker; the eldest governed for twelve years. The second in succession Bettalu Nayaker cleared away some waste lands. But as he was very young, and the country was that of the *Kallar* caste, he did not find himself at ease there. At that time Vira Segara Cholan having invaded the country of Chandra Segara Pandiyan, the latter, being unable to resist, went to the rayer; who sent with him Nagama Nayaker to reinstate him in his possessions. Bettalu Nayaker accompanied the pandiyan to the rayer; expecting, if the pandiyan were restored, that his own district would be secured to himself. But in consequence of Chandra Segara having only five illegimate sons, he made over his kingdom to Visvanatha Nayaker; and Bettalu Nayaker derived no benefit from waiting on Chandra Segara. At a later period, when Visvanatha Nayaker, in conjunction with Ariya Natha Muthaliar, had fixed appointments to bastions of the fort, in reply to a petition my ancestors were confirmed in the possession of the *Dottiya* fort and lands. Subsequently, when the king went to fight against *Kayattattur* fort, Bettvlu Nayaker was appointed to guard the royal tent; for his service on which occasion, he received some acknowledgments. A tribute was fixed of one hundred *chacrams*. He ruled thirty-five years. His sons were, Bommalu Nayaker, the eldest, Chinduma Nayaker the younger. Bommalu was the third in succession, and ruled twenty-two years. The fourth in succession was Bettalu Nayaker, who ruled thirty-eight years. His tribute was 153 *chacrams*; 5th, Bommalu Nayaker ruled 20 years, paid 150 *chacrams*; 6th, Bettalu Nayaker, 27 years, paid 150 *chacrams*; 7th, Macala Nayaker, 26 years, paid 200 *chacrams*; 8th,. Chinduma Nayaker, 27 years, paid 200 *chacrams*; 9th, Bettalu Nayaker. In his time Ramapaiyan general of Firumala Nayaker, being about to proceed against the *Sethupathi*, called for the said Bettalu Nayaker, and gave him orders to construct, with his people, a bridge at the straits of *Pamban*; which bridge was built with great labour, so that the entire army passed over to the island of *Ramésvaram*, and, the *Sethupathi* being conquered, Bettalu Nayaker received honorable notice for the great trouble which had fallen to his share. He ruled 50 years.

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The 10th, BOMMALU NAYAKER, younger brother of the preceding, ruled thirty years, paying 300 *chacrams* as tribute. His son MACALA NAYAKER, was called on to attend CHOKA NATHA NAYAKER in the war against VIJAYA RAGHAVA of *Tanjore;* and received a front wound in that war. He ruled 25 years, paying 300 *chacrams.* The 12th in succession was BETTALU NAYAKER, who ruled 24 years, paying 300 *chacrams;* 13th, BOMMALU NAYAKER ruled 27 years, paid 500 *chacrams;* 14th, BETTALU NAYAKER ruled 13 years, paid 500 *chacrams.*

This tribute was paid to MEER sahib.

15th, BETTALU NAYAKER .... 5 ....

16th, BOMMALU NAYAKER was his younger brother. In the time of SYED sahib he paid 700 *chacrams.* In the time of Commissioner McLEOD an additional hundred was imposed; in all 800 *chacrams.* In the time of Mr. WYNCH the same. In the time of Mr. HURDIS the same. After the measurement by survey the tribute was raised to one thousand two hundred and fifty-six *chacrams.* The country in consequence becoming ruined he sold his personal effects, the proceeds of which were paid into the court of the collector, Mr. GEORGE PARISH. He ruled 40 years. The 17th in succession, is myself CHINNALA NAYAKER, and paying my tribute into the treasury of the collector Mr. ROUS PETER, I continue to obey the orders of the Honorable Company.

Section 3.—Account of the zemindars of Tavasimadu, in the Dindigul district.

(Copied from a palm-leaf manuscript.)

Before our ancestors came to the possession of this *Pálliyam* (feudal estate) they were resident in the province of *Gooty.* In consequence of the Muhammadans demanding our women, we abandoned jewels and other property, and came to the *Pandiya* country in the south. Being impeded by a deep and rapid river, we applied to our gods, when a *punga** tree was caused to incline over the river, so as to enable us by its means to cross over to the southern side. Being followed by the Muhammadans to whom we had refused to give wives, the tree, before they came up, recovered its usual position, so that being unable to cross the river, they returned. The whole of the emigrating body proceeded till they came to a small hill, to the north-west of *Madura;* at the foot of which they took up their encampment. CHOTALA NAYAK the head-man, placed a light (in token of divine homage) and continued day and night in severe penance; directed to his tutelary god. The latter visibly appeared, and directed him, as the reward of his penance,

* Caja galedupa, RUMPHIUS. Dalbergia arborea, WILLD. Kurrunja, *Sans.* AINSLIE.—*Mat. Med. Ind.*

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to clear the country around; to take it in possession, and to build a town on the spot, where he had performed penance, to be called in commemoration of that penance, *Tavasu-medu* (or the hill of penance). Subsequently during the disagreement between NÁGAMA NAYAKER and CHANDRA SEGARA PANDIYAN, the former, while proceeding by way of *Dindigul* towards *Pyney* to visit the shrine at the latter place, was taken ill; in consequence of which it occurred to him, that if he called the aforesaid penitential head-man, this person would be able to cure the disease. Being sent for, he came; and, putting *Viputhi* (or sacred ashes) upon the patient, cured him. In consequence NÁGAMA NAYAKER gave him permission to clear away land, build a town, and call the place *Tavasu-madu*, therewith dismissing him. At a subsequent period when VISVANATHA NAYAKER and ARIYA NATHA MUTHALIAR went to fight against *Kayattattur*, they called CHOTALA NAYAK and he was appointed to guard the viceroy's tent. CHOTALA NAYAK fell in the battle. The second chief, son of the former, was named RAGHU RAMA CHOTALA NAYAK. He ruled 42 years. The third son of the last, and bearing the same name, had charge of one of the bastions of the fort of *Madura*, and ruled 49 years; 4th, of the same name ruled 50 years; 5th, same name, 2 years; 6th, PONA SÁMI CHOTALA NAYAK, 10 years; 7th, RAGHU RAMA CHOTALA NAYAK son of the last, was called upon to accompany RAMA PAIYAN in the war against the *Sethupathi*, during the time of TIRUMALA NAYAKER of *Madura;* and on the return from that expedition, was dismissed with presents. He ruled 42 years. 8th, CHOTALA NAYAKER ruled 40 years; 9th, RAGHU RAMA CHOTALA NAYAKA was called upon to guard the tent, and to accompany the expedition against *Tanjore;* from which returning victorious he was dismissed with presents; while obeying orders from *Madura* he ruled 45 years; 10th, CHOTALA NAYAKER, 33 years; 11th, RAGHU RAMA CHOTALA NAYAKER 30 years; 12th, same name, 19 years.

The whole of the preceding twelve were sons in direct succession. With the mention of the name and rule of the twelfth, the writing abruptly concludes.

Section 4.—Account of the zemindars of PATTIYA PA NAYAKER, *of Dindigul district.*

Our ancestors were of the *Penchai* district. In Sal. Sac. 1357, Cal. yug. 4536. WALI sahib, the officer of the *Delhi* padshah, invaded the rayer's capital. VALLALA MAKI NAYAKER was summoned; and going against the invaders, returned victorious; on which account, the rayer being pleased with his services, gave various honorary distinctions and villages in the south. He fought with the *Vedars* and

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Kallars of those districts; and put them to the edge of the sword. He ruled there 33 years. His son was named LAKAMAN NAYAKER, who ruled 42 years. VELLALA MAKI NAYAKER, 15 years. This same person went to *Madura*, and had an interview with CHANDRA SEGARA PANDIYAN, when his tribute was settled at one hundred *chacrams*. It is then again added that he ruled 19 years, but his son is most probably intended. His son was CÁMA NAYAKEN. His son was YETTAMA NAYAKEN, who ruled 23 years. His son was PALLIYAPA NAYAKEN who paid 100 *chacrams*, and ruled 41 years. This chief built a mud fort, also a *Vaishnava* fane, and a porch to GANESA. His son was CANACULA NAYAKER, who built an aqueduct for the better irrigation of the lands of several villages, and ruled 38 years. His son was COTTAMA NAYAKER, who at the time when VISVANATHA NAYAKER, the son of COTTAMA NAGAMA NAYAKER, came to the government of *Madura*, went thither and had an interview with that viceroy; at which interview the yearly revenue was settled at 200 *chacrams*, and COTTAMA NAYAKER returning to *Allipuram* ruled 38 years. His son was PALLIYAPA NAYAKER. His neighbours, AMMIYAPA NAYAKER, and VALI KONDAMA NAYAKER, wrested from him two villages; the former took *Vechandiyúr*, the other took *Chettiyampatti*, with its reservoirs of water. PALLIYAPA NAYAKER paid 200 *chacrams* as tribute, and ruled 41 years. His son was CHACALA NAYAKER. A famine arose, in consequence of which the whole tribe took refuge with the *Virupacshi Poligar*. He had before wrested from them some villages, and they pledged to him *Allinagaram* for sixty *calams* of millet, which they were subsequently disposed to repay, requesting that place to be restored to them; which request was refused; CHACALA NAYAKER ruled 21 years. His son was ANAVARA NAYAKER, who paid his tribute of 200 *chacrams*, and ruled 27 years. His son was BODI NAYAKER, who made several improvements for the better irrigation of the villages of his district. In the time of VENCATA rayer he went to an interview with that chief at *Dindigul*; and he was there required to pay 300 *chacrams* as tribute; he ruled 45 years. His son was BOMMALU NAYAKER, who paid the same tribute to the same place, and ruled 41 years. His son was CANCHI VARADA NAYAKER, who paid his tribute, and ruled 41 years. His son was CHACALA NAYAKER. MEER sahib then ruled at *Dindigul*, and raised the tribute to 700 *chacrams*. When SYED sahib ruled, he raised the tribute to one thousand *chacrams*. CHÁCALA NAYAKER ruled 39 years. His son PALLIYAPA NAYAKER succeeded, paid the same extent of tribute, and ruled 25 years. The *Dindigul* province having come under the govern-

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ment of the Honorable Company, the aforesaid tribute of 1000 *chacrams* was paid during the collectorships of Messrs. McLeod, Rankin, and Wynch. In the time of Mr. Hurdis the same. "In the *Nala* year I paid 700, and being unable to pay the other 300 my district was assumed; and Mr. Hurdis protected me, by giving me an allowance of sixty rupees monthly." The lands were surveyed by measurement; and it would appear as if a committee investigated the subject in the time of Mr. Parish, adjusting the tribute at the rate of 561 *chacrams*. The account is written by the grandson of the beforementioned Palliyapa Nayaker, bearing the same name. He dates his accession in Fusly 1221; with the mention of which date the writing concludes.

Section 5.—*Account of the zemindars of Succampatti, in the Dindigul province.*

(Copied from a palm-leaf manuscript.)

The same origin from the north, the founder of the race served with Visvanatha Nayak against the Muhammadans, and was sent down to the *Pándiyan* country. One of the chiefs fell in the struggle against an illegitimate son of the *Pandiyan*. On this war there are some things in the document worth consulting. The war against the *Sethupathi*, and against *Tanjore* are also noticed. For the rest the minute details much resemble the preceding.

Section 6.—*Account of the zemindar of Ammaiya Nayak palliyam, in Dindigul district.*

This account is copied, it is stated, from records writen on copper, and carefully preserved by the family. It indicates a like origin with the other preceding chiefs from the north, and has much minuteness of detail concerning the different chiefs, and some notice of the discovery of an image, and founding of a fane, whence the chief derived his title. For the rest the account does not contain the mention of new or commanding events.

Section 7.—*Account of the race of* Copaiya Nayak, *zemindar in the Dindigul district.*

The origin from the north; they were sent to the south to assist in collecting the rayer's tribute, they were established in the town named after Copaiya Nayak, by Visvanatha Nayaker, and had charge of one of the bastions of the *Madura* fort. Like the preceding they came under the *Mysore* government, after the *Mysore* conquest of *Dindigul* province. There is however nothing special added to the details of leading events before given.

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Section 8.—*Account of the race of* Culapa Nayak, *zemindar of Nila-cottai in the Dindigul district.*

The account commences with the summons of the rayer, given by sending round red garments, to raise troops to resist the Muhammadans. The repulse of the first hostile manifestations of the Muhammadans induced the rayer to present the founder of this race with various honors and to send him down to the south. He represented that the country was so wild, and unsettled, that he wished to have it for ten years free of tribute. The assumption of the *Pandiya* kingdom, the war against *Kayattatur,* where the five illegitimate sons of the Pandiyan were conquered, appear as before. The 13th chief, Culapa Nágama Nayaker, was an author; and composed the moral work entitled *Viravidudúthu,* (said to have been printed by a native at *Madras.*) Conquest of *Dindigul* province by Hyder Ali mentioned. Nothing else very particular; except the assumption of the *Palliyam.*

Section 9.—*Account of* Carupa Tambiran, *zemindar of Cottai Kádu ó-duccam, in the Dindigul province.*

This *pálliyam* (or feudal estate), had its origin at a somewhat later date than the preceding ones; and was founded by a *Tambiran,* or one of the class of ascetics. The account is very destitute of incident. It is illustrative of opinions, and manners.

Section 10.—*Account of the race of* Bodi Nayak, *of the Dindigul province.*

The account commences with the destruction of *Vijayanagara,* by the Muhammadans, when the ancestors of this race fled towards the south. The first of the race purchased his estate from an ascetic, who had before held it by a grant from one of the earlier *Pándiya* kings. In the reference made to the former possessor there would appear to be some illustration of the hog-hunting, which figures in the *Madura St'hala puránam,* as attended with important consequences. Nothing very special appears in the subsequent history of the various chiefs, or possessors of the estate.

A petition to the Honorable Company to repair a certain *annicut* (or water-course) follows, of no permanent consequence.

There is a copy of an inscription commemorating a grant of land from one Condama Nayak to a Brahman. Also copy of another inscription commemorating a gift of land by Appaiya Nayaker, a poligar, to a female slave of a *Vaishnava* fane. These three last documents are not reckoned in the list of contents of the book; and seem to have been pasted in after the book had been bound up.

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Section 11.—*Account of* PERIYA MUTTHU SAMIYA NAYAKER, *of the Devaram palliyam, in the Dindigul district.*

The Mahratta did not pay tribute to the padshah, when the latter directed the ancestor of this poligar to go against the *Mahratta;* and, as the doing so was attended with success, the padshah rewarded the chief with honors and distinctions. The padshah passing one day near the latter's residence, demanded one of the females of the tribe in marriage; threatening to take away the same person by force if refused. An evasive answer was given; and the account abruptly breaks off. The inference is that the tribe fled to the south, to get away from the Muhammadans, as mentioned (Section 3rd) in the account of a foregoing chief.

Section 12.—*The local legend of the fane of Comba-palliya-patta, in the Coimbatore province.*

A legendary account of a fane to which at first a *Sudra* was hierophant; but which acquiring celebrity, from some alleged cures of people who had been blind, obtained afterwards a Brahman as officiating ceremonialist. Except as illustrating native manners, and opinions, the section has no special value.

Section 13.—*The local legend of the fane of* RANGA NAYAKER, *in the Devaram feudal estate.*

A peasant struck against a stone, while going on his work, and fell; on which being angry he was going to break the same, by which means it was discovered to be an emblem of VISHNU; and, a fane being built over the stone, it became in some degree celebrated; but falling into decay, at the prayer of some devotee for rain, a form appeared saying, that if the shrine were honored as it used to be then there would be rain. Nothing further is added.

An account of Choli mali-alagar fane, in the Devaram feudal estate.

A boy, of the ordinary people, named CARUPEN, was frightened and chased by a spectre; which circumstance he narrated to the village people; who, recognizing the spectre to be an appearance of ALAGAR (VISHNU), came and saw the place, and afterwards built a fane in commemoration of that appearance.

Section 14.—*Account of the fane of Kálátesvarer in Uttama-palliyam of the Dindigul district.*

A person had been accustomed to go as far as *Calastri* on pilgrimage; but, one day a form appeared, and told him it was not needful to take

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so much pains in going so far; that underneath a tree, pointed out, there was a form of the same god, which could be there worshipped. A fane was built there; which a trader afterwards enriched by a considerable donation, and it was enlarged and ornamented.

Section 15.—*Account of the different fanes in the Uttamam-pálliyapet district.*

It was anciently a teak forest, visited by the five *Pándavas*, and by them considered to be an excellent country; whence the term *Uttamam* signifying "excellence." There follows some other matter, concerning *Nila-Candesvara* fane, so evidently fabulous as not to merit much attention.

Copy of an inscription on the fane of Callatésvarer in Uttama-palliyam.

It is dated in the reign of MANGAMÁL of *Madura* in the *Cali yuga* year 4794, and in Sal. Sac. 1415. (In the latter date there is an error, the figure of 4 must on the inscription itself be 6; as appears both by the known period of MANGAMÁL's rule, and the date of the *Cali yuga* era which is correct; we must by consequence read Sal. Sac. 1615.) It commemorates a gift of land, to the fane; and is of no importance, as belonging to so recent a period.

Copy of an inscription on copperplate in the same fane.

Dated Sal. Sac. 1655 in the time of BANGARA TIRUMALA NAYAKER. It commemorates a gift of two pieces of land, to the said fane, in perpetuity; and those who pervert the gift, from the fane, are threatened with the severest visitation for the crime.

The St'hala purana of Pulavinesvarer svámi.

The legend is very brief; among other things it appears that, the images having been destroyed, the god appeared in a vision to a ruler, and said that next day an ark would float down the stream, in which would be found a female image, which must be consecrated, and placed in the shrine. The box came down the river, having a female image, with some citrons and other fruits; and the consecration took place. The names of *Vira Pándiyan*, and of *Vicrama Pándiyan*, appear in the legend, but both names may be merely titular. No mention of any date occurs.

Memorandum of a gift of an *agraháram* (or Brahman almshouse) made by one named NARASAPAIYER. The place was called *Narasapa bhupála Samudram.* The recorded documents perished by fire.

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Legend of the Surab'hi river.

In consequence of the penance of an ascetic, Siva came to the wilderness, where the said ascetic resided; who, asking that a river might be caused to flow through that wilderness, Siva directed *Surab'hi* (or *Cámadhenu)*, the cow of the gods, to be metamorphosed into this river; which accordingly took place. Certain marvels occur there; and the beating of drums, and sound of other musical instruments, are heard there at midnight. As the river flows from a rock, so any thing which falls into it becomes petrified.

Legend of the village called Camban.

A man selling bracelets passed by an ant-hillock at this place, where a female stood, who asked him to affix a pair of bracelets; while doing so, two other arms appeared, on which two other bracelets were placed; and she directed him to go, and get paid by Parácrama Pándiyan; who not only complied, but built a shrine over the spot, where the goddess had appeared. In later days a poligar built a town near the place; and, at a still later period, Kothai Verma raja built a town, and a fort, in the neighbourhood.

Legend of a place, where a fair, or general market of commodities, used to be held, but long since disused. It is to the south of the last mentioned town called *Cambam*, and south of the river *Surab'hi*. The legend amounts to little, or nothing; but the situation, on the borders of the ancient *Pandiya*, and *Chera*, countries, throws a feeble gleam of light on the extensive commerce which anciently took place between those countries; encouraged by the intercourse of European traders with the western coast.

Legend of Pashu-mali, or the Cow-mountain.

A cow-herd, not finding food for his cattle, drove them to the foot of this hill, and then ascending it, chose a cool station for rest: one cow strayed a long way from the herd, and at a forest-pool met a hungry tiger. The cow pleaded, that it wanted to go and suckle its calf, and, after the security of an oath that it would return, the tiger permitted it to go. The cow went for its calf, and met a snake by the way, to whom it told the tale; it then brought its calf, and the snake to the tiger, but the tiger, struck with such a display of veracity, refused the meal. The cow remonstrated, in vain. At length Siva came, disguised as a Brahman, when the cow ran at him; but, evading, he disappeared; and returning with Parvati, and the thirty-three crores of celestials, he gave beatitude to the cow, to its calf, and to the snake. The mountain acquired the name of *Pashu-mali*. (This inane legend is

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either purely such, tasking credulity to the utmost; or else it is a fable, couching some other circumstances under the veil of symbols, but if so there is no clue to the precise meaning.)

Copy of an Inscription on the fane of Kúdal Alagiya Perumàl, in the Dindigul district.

Dated in S. S. 1591, *Collam* era 844; gift of land, by one named KULASEGARA PERUMAL; with a strict injunction, that the gift be not perverted to any other use, than the service of the said fane.

End of Book, No. 5, C. M. 759.

General Remark. It was not my intention to take up the accounts of southern poligars, or local legends, at so early a period, but this book was found to be in so pitiable a plight, from the paleness of ink, and destruction effected by insects, that I gave it to a copyist, quite uncertain whether he could effect its restoration. This has however been accomplished; the sense being generally preserved; though with occasional breaks, of no great consequence.

The accounts of the southern poligars (of which the present may be accepted as a specimen, out of many more) are useful; chiefly in giving a great variety of details, as to the subversion of the old *Pándiyan* dynasty, by the power of the rayer of *Vijayanagaram*, and the subsequent events of the northern rule at *Madura.*

The local legends, herein contained, exhibit a state of society such as we should not imagine, without such testimonials. The precise national character, at any given period, can however only be certainly known by such documents.

Manuscript Book, No. 21. *Countermark* 775.

Abridged accoumt of the Vedas, Sastras, Puranas, various temples, and books of general literature.

1. The four *Vedas* and connected books. The *Mimansa,* and later *Védanta* books.

2. The *Upanishadas,* 32 in number; summary explanations of their contents, including the designation of the four leading divisions of castes among the Hindus.

3. Law treatises on the *Manu-níti* books of eighteen authors enumerated, some of them of great antiquity.

4. The eighteen *Puranas,* the names specified; distinguished into *Saiva,* and *Vaishnava* kinds.

A concise indication of the general nature of their contents.

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5. The eighteen *Upa-puranas*, the names of them are given. The general nature of the contents is specified.

6. The *Báratham*, the *Rámáyanam*, and some other books, contents explained; the matter of some of them is censured, as tending to bewilder mens' minds, and sink them into gross sensuality.

Notice of some books connected with the life of Crishna; the adventures of Nala, and other books, of the kind of poetical, or extravagant, romance.

7. The *Nátaga* works, or dramas.

8. The *Jambu* class of books, or abstracts of ancient and extensive compositions; the said epitomes having been made by Cáli-dasa, and other poets or learned men; and being adapted to aid as a guide to an outline acquaintance with the originals.

9. The *Bána* class of books.

These are explained to be erotic treatises, teaching the art of fascinating the eye; according to the common fable of arrows.

10. *Upa-jánna*, books of adventures; these describe the great sufferings of certain personages, and the happiness which followed. They refer to Harischandra; Nala; Cusala, son of Rama; and Sita, wife of Rama.

11. The *Nigandas;* seven are mentioned. They are of the dictionary kind, containing works with synonimes or explanations.

12. The *Rámáyanas*, or various *Tamil* versions of this poem; four are mentioned.

13. The *Bárathams*, or versions of the *Mahábhárata;* various other tales, fables, and the like kind of works.

14. Books peculiar to the *Vaishnava* system; a considerable list of these is given, thirty-eight in number; several of them have the word *mystery* added to the specific name. Accordingly to the explanation, they relate to the spiritual interpretation of the symbols employed by the sect, or to the esoteric doctrines, and much of the contents appertain to a future state of being.

15. The *Vedanta-sástras*.

The *Púrva mimansa* of Jaimini: comments of Battácharya, Veyása, Sancarácharya, and some others.

16. The *Jyotisha* system, or astrological works.

These blend, what we term astronomy and astrology together; they are ascribed to eighteen rishis, whose names were probably attached to them by later writers. The amount of the whole is stated at four lacs of *slocas* or four hundred thousand poetical stanzas, in the *Grantha*, or *Prákrit*, of the south.

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17. Epitomes of the foregoing systems.

18. The *Cali jnána* systems.

These relate chiefly to magic; with a few exceptions such as the *Baratha sastra* relating to dancing, and such as relate to ceremonies. Others profess to teach such arts as flying in the air. Stupifying enemies, casting arrows, neutralizing the effects of fire, and a variety of similar matters; the total amounts to sixty-four kinds of such arts.

19. *St'hala puranas* of the *Chóla-desam.*

Forty-six of these are mentioned, relating to various places, within the twenty-four *Kádams*, or *yójanas* of the *Chola* country; of which the boundaries are mentioned in the explanation; and which country is usually estimated at two hundred and forty square miles.

20. Names of fanes in the *Pándiya* country, eighteen of these are mentioned, each of them having its local *puranam.*

21. Local *puranam* of the hill country.

One only is specified.

22. Fanes in the *Chéra* country.

Fourteen are mentioned, each having its local legend of marvellous circumstances.

23. Fanes of the middle country.

Two are specified, with their *puranas.*

24. Fanes of the *Tonda* country.

Conjeveram and other fanes, to the number of thirty-seven, are enumerated, with their *puranas.*

25. Local *puranas* of the north country.

Ayodhya is the chief; and, connected with it, eight others are enumerated.

26. Miscellaneous *puranas.*

Eleven are mentioned; it being added, that there are many more.

27. Miscellaneous *Tamil* books.

A very long list of these books is given forming a useful index, in connexion with the brief explanation of each which is attached: of course the value of these works is not uniform. The particular section of dramas is here noticed, because the list contains several which are formed on events mentioned in the Christian scriptures, and which are supposed to be the productions of Roman Catholics. The list of medical books is somewhat full. To the mention of *Saiva* works something expressive of condemnation is usually added.

28. Grammatical works.

Thirteen of these are mentioned; of which in particular the *Nannùl, Tólcápiam*, and *Tónnùl* are well known.

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29. Another list of astrological works.

The former list was of *Grant'ha* books; this of works in Tamil. Twenty-one are specified.

30. Miscellaneous arts, mechanics, building, &c.

Art of constructing forts, houses, fanes, of settling a village, navigation, and a variety of other similar things; enumerated as taught in thirty-six works, the names of which are given.

31. Local *puranas* of *Saiva* fanes. Sixty-three of these are specified; they are to the north of the *Cáveri*.

32. Fanes on the south bank of the *Cáveri* river.

One hundred and twenty-seven are enumerated, each having its *St'hala puranam*, of which, in the brief explanation, some mention of the origin is given; but without specification as to each particular legend.

33. *St'hala puránams* of the *Pandiya* country. Fourteen of these are mentioned.

34. Hill country.—One *puranam*.

35. *Cónga nád*, local legends.—Seven are enumerated.

36. The fanes in the middle country. Twenty-two, with each one its legend, are enumerated; the productions of Appar, Suntarer and Mánicavásacar.

37. The legends of fanes in the *Tônda* country: thirty-two are enumerated.

38. *Irza nàd*, local legends.

By *Irza nàd* here seems to be meant *Ceylon*, as the *puránam* is said to describe the *Candi desa*, surrounded by the sea.

39. Local legends of the north country.

Five are mentioned, *Kailasa* being included.

40. Names of *St'hala puranas* of the *Tuluva* country.

Gokernam is alone mentioned.

The total of *Saiva* fanes, and legends, is here stated to be two hundred and seventy-four.

41. The *A'gama sástras*.

The 28 *Saiva ágamas;* the names are given; but, though a general indication of the subjects is added, yet for fuller information a reference is made to brahmans versed in those books.

42. Summary or recapitulation.

The contents of this summary form a rather interesting synopsis of the various religious systems and some of their peculiarities, within the extensive country usually denominated India.

43. Total of the books before mentioned.

A few further remarks on the distinctive classification of the various books contained in the preceding enumeration.

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Observation.—The foregoing is a sort of *catalogue raisonnée,* although not in logical method. The preparation of it must have demanded considerable pains and care. I imagine that several persons must have been engaged in its arrangement. The language is neat and correct, wherever there is detail or explanation. Altogether it seems to be a valuable document for occasional reference. It was written on country paper, completely eaten through by termites, causing distinct perforations; so as to leave some words irrecoverable or doubtful. It has however been restored with sufficient, and satisfactory, accuracy. A full translation might be desirable, as being adapted to present the learned in Europe, or elsewhere, with a more complete view of the precise nature of native literature in the *Tamil* country, than could elsewhere be obtained; and certainly, such as no European could prepare.

Manuscript Book, No. 16. *Countermark (not legible.)*

Section 1.—*A Malayalam book, containing an account of Kerala désam, translated into Tamil.*

This book is the *Kerala Utpatti* translated, as noted at the end of the document, from the *Maliyalam* MS. of the late Mr. Ellis. On comparison with the copy of the original *Kerala Utpatti,* in this collection, it was found that the translation was begun, not at the commencement, but farther on; the omitted portion being appended at the close. The translation also differs, a little in a few places, from the original; intimating some small differences in the two copies of the original. The book (No. 16,) containing this translation, being in a greatly injured state, arising, not as usual from insects, but from having seemingly been exposed to damage from sea water, it claimed attention, if from this cause alone. In consequence the whole has been re-copied; and at the same time the proper order of the translation restored.

Section 2.—*A copy from an original manuscript in the possession of the Lady of Cannanore in the Malayala country.*

It is (improperly) styled the *Kerala Ulpatti.*

Subsequent to a certain flood, and in the *Cali yuga* era 3491, the *Kerala raja* was crowned, at twenty-five years of age; and he ruled sixty-three years. A list of fifteen kings, and the period of each one's rule is given. A prophecy of an astrologer is then introduced, intimating that evil days to the *Kerala* country would come; foreigners would rule; the king would turn Muhammadan; and the country adopt that religion. The birth of the child, through whom these changes were to happen is then particularly adverted to, being the

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Cheruman Perumal who went to *Mecca*. He was 40 years old when he went away; and his instructions, to be observed during his absence, are stated. He died on the return; only his companion reached *Kerala*, who turned the family of Cheruman Perumal to the Muhammadan faith; and styled the son of the late king, Sultan Muhammad Ali. This was in Hegira 64. A list of descendants follows with Muhammadan names, sixteen in number, and then two female rulers. Certain *feringhis* (foreigners) came in the year 359 (Hegira supposed), and fought with the Muhammadans, in the *Maldive* islands, turning some of the people to the foreign religion; in consequence of which, aid was sought by the Muhammadans; the leading men among whom came to *Cannanore* in a dhoney, and an agreement being ratified, and recorded on copper-plates, aid was sent; the foreigners were extirpated, and the power restored to the Muhammadans. They were subject to the *Cannanore* rulers; but one or two among the island chiefs assumed independence, leading to wars and interventions. This notice of the *Maldives* is introduced as belonging to the time of Isar Bokhar in the year 455. The list of kings, down to the second of the two female sovereigns, was before given.

Remark.—This is the most plain, matter of fact, document regarding the *Málayalam* country which I have as yet met with. The appended statement concerning the *Maldives* is exceedingly curious. It seems to me that the whole document, which is but brief, claims full translation; as offering matter proper to be compared with other documents, concerning *Malayalam*, wherebygeneral results may be deduced.

B. MALAYALAM.

Book No. 3. *Countermark* 896.

Section 1.—*Chronological notice of Malayalam, containing the dates of* Crishna, *of the Pandavas, and of* Cheruman Perumal.

Crishna was incarnate and flourished on earth for 107 years. He lived during 94 years of the close of the *Dwápara yuga*, the remainder in the *Cali yuga*, and was contemporary with some other connected persons, such as Dherma Rája, and Arjuna: about the same time was the era of the great war. Various dates are given connected with the close of the *Dwápara*, and beginning of the *Cali yuga*. In the distress which followed the great war, a brahman came to Crishna and Arjuna, and complained of the loss of his nine children. Crishna was silent, but Arjuna, on learning that the brahman's wife was preg-

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nant, guaranteed the life of the child, even if necessary by himself entering the fire, as a sacrifice to YAMA, to save the life of the child. CRISHNA rebuked ARJUNA for so rash a promise, and took him to *Vaicant'ha*, where the nine children of the brahman were found to be comfortably seated on the lap of LACSHMI. They were brought back to earth, on a celestial car; and the place where this descended, called *Tiruponutara* (near to *Cochin*) was afterwards set apart as a holy place, in the fifty-first day of the *Cali yuga*. CHRISHNA died in the eleventh year of the *Cali yuga*; D'HERMA RÁJA died also in that year; with a difference between the two periods of only 25 days. In the year 148 *Padma nába svámi* was established. (This is the image worshipped in the capital of *Travancore.)* Subsequently in the year 3444 CHERUMAN PERUMAL flourished at *Tiruvangi-culam* (A. D. 342). He distributed the country under various chiefs, and gave the official emblems of office. He died in 3508 (A. D. 406). The arrival of a foreigner at *Collam (Quilon)* is noted in the 425th year of the *Collam* era (A. D. 1249). *Tirumala dever svami*, was established at *Cochin* in C. E. 469. In C. E. 971 (A. D. 1795), the *Vetta raja* was killed by foreigners, the *Landa-para*, (apparently designating the English.)

Remark.—This short paper seems to merit a full translation.

Section 2.—Account of the modes of hunting in the Malayala country.

There are three modes, one that of *Arjuna*, one that of *Ayyapen*, one that of *Cáttala* (or foresters). The various descriptions of people requisite to hunting specified. Certain hunting phrases explained, and terms which, as signals, designate the nature of the animal to be pursued, and the number. Six other kinds of hunting are afterwards specified. Mythology, and a visit to heaven to fetch down four images thence, mingled with the other matter.

Remark.—To some this section would be curious, and interesting; it is however of no further use than to aid in describing manners and customs.

Section 3.—Account of agriculture in Kerala desam.

Invocations to RÁMA and GANESA. The people of the land addressing PARASU RÁMA stated that, though the land was fertile, yet that they knew not how to cultivate it. He in consequence is represented as giving them instructions how to proceed. The first part relates to preparation of the ground, care of oxen, and qualifications of the cultivator, who must not eat flesh, nor use intoxicating liquors, nor allow himself indulgence in sleep; with various other details. The second part is put into the mouth of a *rishi*, as deputed by PARASU RÁMA.

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It relates to choice of seed, and propitious time for sowing, in well ploughed ground, by oxen well fed, near to places where there are many inhabitants and where water can be obtained, as without water the best labours will be fruitless. Other connected details.

The third part relates to manure by decayed skins, ashes, dung and the like. The rainy season when water descends in torrents from the mountains, to be attended to, and the streams collected into reservoirs. The planting and cultivation of rice. The planting of cocoanut trees. areca, palms, pepper, vines, and other trees, as productive of great advantages. These, and similar matters, are given in detail.

The fourth part refers to the following topics. Times of beginning agricultural labours, on reference to astrological configurations. Time of harvest; rules as to the choice of horses, bullocks, and other cattle, in the purchasing of them, and modes of managing or taking care of them so as to become most useful for agricultural purposes.

The four parts are in poetical language. They form a kind of brief georgics; not well capable of being abstracted. This paper on agriculture in full, might be interesting to the curious; and would be requisite in any general description of the *Malayala* country.

Section 4.—Regulations, (or laws of the Kerala-desa.)

Discrimination between the person of integrity, and one devoid of truth. Qualifications for good government, and for exercising the offices of a statesman. The duty of a king to protect the four classes of the people or the brahmans, military, merchants, and cult ivators.

Local customs, and subdivisions of people. One who abuses a brahman is to have his tongue cut out. The distance to be observed by a *Sudra* in approaching higher classes; different classes of *Sudras* having different measures of distance assigned to them; rules of debtors, loans and interest: modes of recovery in case of dishonesty. Recommendation not to go to law; but to refer the case to brahmans or other special arbitrators.

Laws of marriage. A brahman may marry four wives, and of each of the inferior classes in order, without crime. Law of bonds for debt, which hold good for only twelve years; and after that period must be renewed in order to be valid. Laws for regulating the forming of lands, and settling disputes which may arise thereupon, which subject closes the document.

Remark.—This paper seems to be of some importance, towards any just explanation of the great peculiarities that obtain in the *Malayala* country.

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Section 5.—Original account of Kerala desa.

This is the *Kerala Ulpatti* in the *Malayala* language, before abstracted; see first report Art. C. and restored MSS. vol. 1. C.

Section 6.—Biographical notice of SANCARACHÁRYA.

This notice is written in the *Malayala* character, and in the Sanskrit language.

It contains an account of the birth, education, and subsequent proceedings of SANCARÁCHARYA, the great disputant; the opponent of RAMANUJA; and founder of the *Adwita* brahmans; whose leading tenet is that the deity and the human soul are not two things, but one and the same. This account is written in a series of Sanskrit *slócas*, or stanzas. There are other documents in this collection, concerning this polemical champion, better fitted for abstracting than inflated poetry. This paper has received attention in a few places, where the great paleness of the writing indicated the need of restoration. All the remainder is in a very good state of preservation.

Section 7.—Memorandum of Maliyalam books.

This is a brief list of books illustrating the history or manners of the *Malayalam* country, with an indication as to the persons in whose hands they may be found, one of the works referred to, is contained in this collection, in a Tamil translation, being the document from *Cannanore*, noted at the close of the foregoing Tamil manuscripts. There is also mention of the various rájas, or chiefs, in *Malayalam* at the time when the document was written.

Section 8.—Regulations of the Malayala country, relating to laws and manners.

This section is headed *Vivahára Samudra,* and is a Sanskrit version, in *Malayala* characters, of the same general subjects as those treated of in section 4. That section is in plain and ordinary language; but this is in verse, and differs a little from the other; but in so far as rules or laws are concerned, not to any material degree. Each *slóca* has an interlined Tamil translation; apparently made with a view of aiding the late Mr. ELLIS in his inquiries, since the document bears a note, that a copy of it was transmitted to him. The document has been restored, and may form a useful record for the sake of reference.

Section 9.—Account of the tribe of Mápalamar, at Panniyur village, in Malayalam.

Answer to an inquiry by the collector in 1812, concerning the origin of the Muhammadans in *Malayalam.*

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The writer, JAIN UDDIN MAHUD, in reply states, that in the time of CHERUMAN PERUMAL a ship came from another country in which were Jews and Nazarenes, (Christians,) together with their families, who were permitted to settle; that a second ship came from Arabia, bringing Muhammadans, among whom was a sheikh, and that CHERUMAN PERUMAL inquired from him much concerning the religion and customs of the Muhammadans; that CHERUMAN PERUMAL became a Mussalman, and after making over his dominions to his relatives and others, left the country; that a ship being provided, he went with the sheikh by sea, the ship touching at various places; and, at length, at *Mecca*. It is added that the king, residing there some time, studied various books; and then came back, bringing with him several teachers. His health was not good; and he in consequence charged those to whom he had delivered over his power to receive and propagate the Muhammadan religion. After his death the Muhammadan system was disseminated in some places, and mosques were built.

Answer to the question, what are the peculiar manners and customs of the same people as now naturalized in the country,

The reply adverts to the cultivation of pepper, and trade in that article, originally carried on by this people. Three *feringhi* ships came to *Calicut* for the purpose of trading. The *feringhis* began to form plantations, and to monopolize the pepper trade, demanding a recognition of the supremacy of their flag, and allowing no vessels to trade, except such as carried a license from themselves. Under these circumstances application was made to the Sultan of *Roum (Constantinople?)* in consequence of which three Arab vessels armed, were despatched. Disputes and fighting with the *feringhi* people followed; the result of which was that the *Mápalas* had greater facilities for commerce than for a time had been allowed them.

In Hegira 904, (A. D. 1489-10,) a great man of their tribe came from Arabia; and being on good terms with the *Calicut* rája, he requested and obtained leave to build additional mosques in the country. These buildings were erected, and the people, together with their religion, flourished.

At a later period the padshah took the country, and distinguished these people, as being Muhammadan, with favors and privileges. But from the time when the English acquired power in the country, their privileges had not continued, and they were consequently aggrieved.

Connected with *Ponáni-nagara,* there are sixteen mosques; for the maintenance of lights and other matters in which the sirkar allows nothing.

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The writer closes with some brief mention of his ancestors and himself, from which it appears that they and he had been hereditary chiefs of the *Mápalas*.

Section 10.—*Account from Yogiyar (or religious ascetics), at the village of Alipudumbu, in Malayalam.*

The ascetics of the said village address Mr. Baber, who had directed certain queries to them, and after briefly adverting to the formation of the country, the location of brahmans in sixty-four villages, the choice of a king, and privileges of the *Nambúri* brahmans, they proceed to state, in answer to an inquiry, as to ancient books, that the *Kerala Ulpatti* exists in the common language, and that a copy of the work in Sanskrit may be found at *Codangnur, (Cranganore?)* In reply to another inquiry they state, that there are no inscriptions on stone remaining; to another reply as to events subsequent to Parasu Ráma, they state that Parasu Ráma formed the country and located therein the brahmans, in sixty-four villages, charging them with certain duties and ceremonies; that these brahmans introduced Cheruman Perumal as king; that Cheruman Perumal appointed other chiefs, and subordinate divisions of government. They further state, that the *Malayalam* country property extends from *Gokernam* in the north, to *Canya Cumari* (or *Cape Comorin)* in the south; and they advert to the religious foundations, and different images worshipped within the boundaries of the country. (The whole of the reply is very concise.)

There follow a few Sanskrit *slócas* (stanzas) in the *Malayalam?* character, supplied by the chief of the beforementioned ascetics, and simply confirmatory of the brief account given: it is not stated from what book or record the stanzas were obtained.

Section 11.—*Account of the Cottai yatta, chief of the Mápala caste, in Malayalam.*

(This title in the index of the original does not well agree with the contents.)

Certain persons, whose names are given in reply to certain queries from the cutcherry made in July, 1806, wrote to this effect.

There are no stone or copper inscriptions in the country concerning ancient kings, they had learnt from their forefathers, that in the district of *Paracu-mitil* (the *Wynaad* country), to which their answer refers, of old, there were no other inhabitants than *Verdars* (wild hunters), under rulers termed *Verda* rája. In those days a *Cumbala* rája, proceeding from the north on a pilgrimage to a shrine named *Tirunelli,* had to pass through the *Wynaad* country, and was taken by

the people. Being carried before the *Verdar* rája he stated his rank and object. The *Verdar* rája told the foreigner that he must marry one of the daughters of the kingly tribe here, or else he would not be suffered to depart. The stranger objected that he himself was of the *Cshetriya* caste, and could not marry into the *Verdar* tribe ; but notwithstanding if the latter rája would consent to the entire ceremonial being performed according to the *Cshetriya* rites, that then he would agree to the marriage. The *Verdar* rája consented, and the other then directed that himself and intended bride should be kept in separate rooms up to a certain propitious day specified; that meantime a large pandal (or booth) must be erected and lined entirely with silks and other costly materials, and the whole place must be filled with the fruits of the *nelli (Emblic myrobolan)* Phyllanthus emblica.—PINN. and *táni* (Terminalia bilirica.—ROXB.)

The *Verdar* rája was also to cause all the people, bearing arms in his country, to assemble by that time in a certain fort. To these instructions the *Verdar* rája consented. The *Cumbala* rája had two companions, one a *Jadadhari*, (or ascetic with matted hair,) the other a *Sudra Vellazhan ;* by the instrumentality of these persons he wrote to the king of the *Curumba* country, and to the *Cotta* rája, mentioning the precise time fixed, and bidding them come just then with all the forces they could command, and to enter the fort at the giving of a certain signal by sound of trumpet. At the time of the marriage ceremonies, musicians were appointed, the *Jadadhari* being their leader, who gave the projected signal ; when the *Curumba* and *Cotta* chiefs entered the fort with their troops ; by whom the *Verdar* rája and the greater portion of his people were slain : a few escaped. On coming to the place where the *Cumbala* rája was confined, he told them who he was and came out to them. The other chiefs then asked him as to the future government of the country thus acquired. He replied that his own country was too distant to admit of his having any thing to do with this country; and that it was sufficient to be saved from the disgraceful marriage that had been intended. The other two chiefs then gave him presents and complimentary honors; and seeing him well attended, sent him away to his own country. The *Jadadhari* received a district of land to rule over. The before intended bride was given in marriage to one of the *Nambiya* caste, who was entrusted with the government, under the *Curumba* and *Cotta* chiefs. These next consulted how they should divide the country ; so as to avoid disputes. They agreed to set out in different directions, and to make the spot, where they should meet the boundary. This plan does not seem to have answered ; and the *Cotta*

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rája desired the *Curumba* chief to take the whole country; and should his posterity fail, then it should come to the *Cotta* chief, or to his posterity, and so on alternately. The *Curumba* chief obtained the power. The aforesaid *Jadadhari* had a daughter, who married the *Cotta* chief, or his descendant, and transferred her hereditary possession with herself. Subsequently the *Cotta* and *Curumba* chiefs were at war with each other; a state of things which was put an end to, by the country coming under the rule of the East India Company.

The foregoing account is attested by the signature of fourteen individuals, as being that which they had received from their forefathers, by tradition.

Remarks.—This document to say the least is curious. The *Verdar* chief, the *Hindu* rája, and the *Curumba* chief, seem to have been of distinct races of people. The *Cotta* chief is understood to have been a *Hindu*. The abstract above given is rather full; but the original document being copied and embodied in the second volume of restored manuscripts, can at any time be consulted for the purpose of full translation if considered to be desirable.

Section 12.—*Account of the tribe of Fiyare-jati in the Malayala country.*

A legendary account of the origin of the tribe from seven females, descended from the world of the gods; by whom Siva, assuming, the form of Agnesvara, had seven sons. These seven sons were fixed by Parasu Ráma, in the land as heads of tribes. The names of the tribes are given Their occupation is to procure the sap of the palm tree, and deal in the fermented, or distilled liquor. One of the tribes descended from one of the seven, named Cámálan, having received an insult from a *Sudra* man, emigrated with his clan to the *Irza* country; whence Cheruman Perumal sent to recal them, and allowed them to revenge the insult by retaliation. They subsequently resided in the country. They know of no stone, or copperplate inscription among them; but such as exist at *Travancore.*

Section 13.—*Account of Parakun Mitil.*

Brief notice of the arrival and settlement of a tribe of Muhammadans in the neighbourhood of *Calicut;* their wars with some neighbouring chiefs; and the privileges and immunities which were granted to them.

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Section 14.—*Account of* MANIKYA CHENDU, *a trader, a Jaina inhabitant of Calicut.*

The statement is written by MANIKYA, who derives his ancestry from *Gujerat* where his forefathers were traders, and of the *Jaina* religion. The account is very brief.

Section 15.—*Account of Musata, chief Inhabitant of Mangatambalam, a village in the Malayala country.*

A reply to questions the same as proposed to other classes of people. They have no inscriptions. PARASU RÁMA formed the country into sixty-four districts; but did not establish any images or fanes. These were afterwards formed by CHERUMAN PERUMAL, and the brahmans. In *Tuluva* there were 32 village districts, and 32 in *Malayalam* proper. The people of this village came originally from *Rama Natha Kara*. PARASU RÁMA, when he brought them hither, promised to them protection, whenever they should think of him; and then went away. They wished to try his veracity, and called him without necessity; on which he testified great anger, and, saying he would not on any account come among them again, disappeared. Legend of the origin of a fane at *Muriyur*, founded on the circumstance of a stone giving out blood, when used as a whetstone. Some particulars are given of the extent and proceeds of the land possessed by the writer, named MUSATA, a chief man and belonging to one of the six subdivisions of the *Nambúri* brahmans.

Section 16.—*Account of Panniyur village in the Cuta-nàd district.*

No inscriptions: a reference to the location of brahmans by PARASU RÁMA at *Ráma nad* (said to be near *Calicut*, or distant from it about 8 miles) and to local arrangements made. In reference to an inquiry as to some disabilities to which the brahmans of this village are liable, the reply traces up the occasion to an *Agnihotra*, or kind of sacrifice, at which a king of *Calicut* named SAMANDA refused to allow these brahmans to assist; and he died without offspring, in consequence of the anger of brahmans, which he thereby incurred. There are some few other connected details. The dates of a particular sacrifice; of the establishment of an idol named *Varaha svami*, and of the ascendancy of the Muhammadans, are given; but with some added expression of uncertainty. In reply to another inquiry, as to the cause of the aforesaid king's rejection of the brahmans, an answer is given, deducing it from their unwillingness to give up ancient rights by concessions to the rája of *Calicut*. The ascendancy of the Bauddhas is noted; concerning whom a council of brahmans was held; and a *Jangama rishi's* advice

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was followed. By doing homage to VARAHA SVAMI according to the *Jangama* rites, they succeeded in getting rid of their rivals and adversaries. CHOLA PERUMAL is mentioned as participating in the affair; and he was killed in consequence by a brahman, named KOKÁTTA KÁRANAVA PÁDA, who for some short time afterwards, took on him the management of the government: possessing an ascendancy over all other rulers of *Malayalam;* an inquiry as to the time of arrival of a *Numburi* brahman, referred to in the account of that feud, and as to the time of the Ganga coming to *Malayalam*, is not answered with certainty; but it appears, that when the sacred water came, a dispute arose between the *Calicut* rája and the *Vella'tta* rája as to which should first bathe in it, and this dispute led to fighting, in which several of their people, on both sides fell. Inquiry as to the legend of the fane at *Panniyur*. The answer refers to PARASU RÁMA and his calling the brahmans from *Hai-cshetriyam*, to come to *Malayalam;* which they refused to do, unless in that country as well as in the one where they resided there should be a *Varaha svami*, and a sacred *Ganga*. In consequence PARASU RÁMA performed penance, and effected substitutes for both things desired; whereupon the brahmans came, settling at *Chovur* and *Panniyur;* between whom afterwards disputes, and fighting arose. In later days the *Vaishnava* brahmans reside at *Panniyur* and the *Saiva* brahmans at *Chovur*, being at enmity with each other. An inquiry as to the origin of the celebration of the coming of the *Ganges* once in twelve years into the tank at *Panniyur*, is not met by a direct answer; but reference is made to the rejection of an outcast man; who had presumed to approach at the time of the *Ganges* water coming to the fane. In reply to another question some discrimination is made between two subdivisions or classes of brahmans at *Panniyur*. They do not know the cause why a particular *Tambirán*, or ascetic, acquired celebrity.

The signatures of six *Namburi* brahmans are affixed to the document in attestation of its veracity.

Section 17.—*Account of Savaccudu ayirrád in the district of Hobhalli.*

No inscriptions. Replies to inquiries (possessing a close similarity to the queries transmitted by Mr. BABER to other places), do not appear to offer any thing specially interesting. The account, sent in, is attested by the signature of three persons of the *Sudra* class.

Section 18.—*Account of ancient matters relative to the Curumba nad.*

Reference to the formation of the country by PARASU RÁMA and the introduction of the brahmans. These afterwards invited a king from

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the *Pandiya* race, who was crowned on the summit of the highest mountain in the country. Subsequent to the rule of seventeen kings, each ruling twelve years, CHERUMAN PERUMAL ruled as the eighteenth, and did so for thirty-six years. He divided the country among several persons, one of whom was the *Curumba* rája, who governed thirty-six *kadams*, (or *yojanas.*) The race failed, and an adopted son was made chief. Bounds of the district stated. At a later period being troubled by the Muhammadans, the people emigrated from the district. The English rule was greatly welcomed.

Section 19.—*Account of the tribe of Caniyara Pannikar.*

In reply to an inquiry concerning their tribe they state; that their ancestor was a brahman and give a legend of mythological kind, to account for the degradation of his posterity: astrological matters are mixed up with the legend.

General Remarks. The contents of this book, of so very varied value, have had a note in passing. From the seventh section to the end the documents are loose papers, tacked into the book and written, for the greater part, on so fragile a material as China paper. It was therefore judged suitable to re-copy them in a more permanent manner. Some of the documents are not without value. They are the results of queries circulated by Mr. BABER, perhaps at the suggestion of Colonel MACKENZIE, as is rendered very probable, among other reasons, by the first inquiry always being respecting inscriptions; and it would appear that, in *Malayalam,* there must be a greater paucity of inscriptions, than in other parts of India.

Professor WILSON has entered this book Des. Catal. vol. 2, page xcix. Art. 3, giving only a transcript of the English headings of sections prefixed to the book. In Section 6, the word "originally" is not in the said headings, and its insertion in the catalogue conveys an error. The entry is "History of *Sankarácharya* composed originally in the *Sanskrit* language." The document is still in the Sanskrit language, though written in the *Palayalam* character.

C. TELUGU.

Palm-leaf Manuscripts.

1.—*Cali yuga Rája charitra or account of kings of the Cali yuga, No.* 131, *Countermark* 330.

This manuscript reckons, at the commencement, by the era of *Yudis'thira:* the whole of which era is stated to include three thousand and forty-four (3044) years. In this period the following kings reigned.

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	Years.	Era of Yudist'hira.
Paricshit,	60	
Janamejaya,	30	90
Suba Satanica,	10	100
Ballana rája,	204	304
Sudra maha rája,	182	486
Sukethan,	142	628
Vishnu Verddhana,	286	834
Chandra Gupta,	210	1044
Vicramáditya, (a son of Chandra Gupta,)	2000	3044

The era of *Vicramaditya*, beginning with him, continued 135 years.

	Years.	Vic. Era.
Bhoja rája,	114	
His son (name illegible),	21	135

To the south of the *Narmathí (Nerbudda)*, river the reckoning by the era of *Vicramádítya* ceased; but continued to the north of that river. The era of *Sálivahana* followed; containing eighteen hundred years. In this period the following kings reigned.

	Years.	Sal. Sac.
Salivahana,	21	
Madhava verma,	30	51
Kotta Kevana,	70	121
Nila Canda,	33	154
Mukanthi,	66	200
Choda mahá rája, and his race,	217	437
Yavana Bhoja,	41	478
His race during eight generations,	417	895

Subsequently came Ráma deva-ráyalu and others. There were from Sal. Sac. 895 three thrones, that is, the *Narapati*, the *Gajapati* and *Aswapati*; the whole of whom ruled during a period of five hundred and ninety-one (591) years. The *Narapati*, and the rayer dynasty, (of *Vijayanagara*,) the family names of the two dynasties being *Shampita* and *Calagola*. The *Gajapati* are the *Vaddi* kings (of *Orissa*), the family name of the dynasty being *Miryála*. The *Aswapati* are Muhammadans. The *Ganapati* ruler, (of *Warankal*,) named Rudra, yielded them no obedience, and inclusive of Prata'pa Rudra and his race, a period of 160 years is reckoned down to S. S. 1505. This race is stated to have governed fourteen principalities. The *Gajapati* race is said to have ruled for 155 years, during which they built many *agrahâras* (or almshouses) for brahmans. The accountants

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employed by them were of the Tamil country and the head inspectors were *Cauras* (a class of *Telugu)* people. Both were afterwards removed to make way for the *Niyogi* brahmans. This was in Sal. Sac. 1210. Subsequently six generations of the *Reddivaru* ruled, during one hundred years down to Sal. Sac. 1310. There follow some details in which the concerns of the rayer dynasty and affairs of the *Gajapati, Mukanthi*, and Muhammedan rulers, are much interwoven. The account comes down to the grandson of ALUM SHAH, named AHMED SHAH, Sal. Sec. 1672, (A. D. 1750,) after which period and down to Sal. Sac. 1720, (A. D. 1798,) it professes ignorance.

Remark.—This manuscript of nine large-sized palm leaves fully written is, for its size, respectable. There seem to be some anachronisms, and an occasional inversion of the order in which the rulers mentioned governed; and it is quite evident that too long periods are given to individuals, especially at the commencement; but these periods are not always to be understood as wholly occupied by the individual mentioned. He may be the head of a race, or the only person of any note during that period; and sometimes such authors, as the present one must be understood as doing the best they can. Upon the whole this manuscript might deserve full translation; the requisite checks and comparisons to be supplied by annotation. The book is complete and in tolerably good preservation: insects have begun to attack it; but as it will require to come under notice again, its restoration has been for the present postponed.

2.—*Parasu Râma Vijaya, or the Triumph of* PARASU RÁMA, *No.* 84, *Countermark* 388.

VYJA'SA and VALMICA, being in the celestial world (or *Sverga-loca*), narrate to INDRA the events which occurred in the *Treta yuga*, or second age of the world; to the following purport. The *chacra*, or missile weapon of VISHNU disputed with its holder, telling him that by means of itself (the *chacra)* VISHNU had gained his victories, over the *asuras* and others. In consequence of this presumption VISHNU condemned the *chacra* to be born on earth. Accordingly the *chacra* came into the world as the child of KRITA VIRIYA, but without either legs or arms. The astrologers, being consulted, recommended the monster's being abandoned, and exposed in the woods, or waste places. Being so exposed, ATHISESHAN fed it with poison, considering the case to be desperate, as if not nourished it must die; and the case could be no worse if poison failed of yielding nourishment. The child survived, and the serpent carried it to a fane of SIVA, and left it there; af-

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ter committing it to the protection of Siva. By command of the god, the brahmans belonging to the fane reared up the child. Subsequently Siva asked the lame and helpless monster what gift it wanted. It requested five hundred hands, and a thousand legs. The petition was granted; and, the name of *Karta Viriya Arjuna* being bestowed, this now powerful being was appointed a *Chacra-verti*, or emperor. He ruled in *Jambuna-puri*, a town built for him by Visvacarma, (the artificer of the gods,) who was specially summoned for the purpose. While he was thus ruling on the banks of the *Narmathí* (*Nerbudda*), indulging in the usual kingly recreations, Rávana came thither; and by his orders, was imprisoned. In consequence of this imprisonment a war arose as the younger brothers, and other relatives, of Rávana did their best to effect his release; but their efforts were too feeble; and Karta Viriya merely sent his son against them, by whom they were conquered. Vibhushana, younger brother of Rávana, thereupon went to Pulast'hya (the great rishi), from whom their family was descended, and besought his interference. Pulast'hya in consequence interceded with Karta Viriya, representing that Ráma Chandra was appointed to come and kill the said Rávana; on which representation Rávana was released. Subsequently Karta Viriya contemplating the extent of his power, his numerous family, clients and dependeuts, became elated, and greatly vexed the brahmans.

(In this place there occurs a chasm in the manuscript.)

Parasu Ráma, being greatly incensed, comforted his mother with the assurance that he would go and kill this Karta Viriya, who had so slain his father, (i. e. Jamadagni.) Taking with him the bow which he had received from his preceptor Subrahmanya (which the latter had derived from Indra), he proceeded to *Jambuna puri*, and sent a challenge before him, by a messenger, announcing to the tyrant Karta Viriya that he was coming to do deadly battle. The monarch incensed prepared to go out to war, by collecting troops and munitions; but his younger brother Sittira Viriya represented that the occasion did not call for so much, and that, if permitted, he would proceed to meet this enraged brahman. Sittira Viriya was accordingly sent, but his troops were destroyed, and himself slain. The king hearing of this disaster, was again about to proceed when another younger brother named Sashi Mucha, made a representation, as the other brother had done; and was, in like manner, sent forth with troops: in fighting with Parasu Ráma he also fell. The son of the monarch named Hayahaya now came forward; and, after considerable fighting with Parasu Ráma, he could not conquer, but himself was killed. The monarch

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was distressed; and wondered that a brahman could possess so much prowess. His wife's brother named Camacrotha offered his services, and was sent forth at the head of troops. He went to the contest, and, after sacrificing his troops, also perished in the combat. Karta Viriya now took counsel with his ministers who represented to him that the brahman was certainly an incarnation of the divinity; so that it must be useless to attempt resistance; that consequently the proper course would be to effect a treaty of peace, when the adversary would become a protector. His queen named Caruniya-devi' made similar representations, which were disregarded; as were also the cautions of his other advisers. Having already lost his nearest relatives, he disdained to crouch, merely for his own life, to a brahman. Sending out missives to all his warriors, he assembled them, and putting himself at their head he entered his war-chariot, and went forth to battle. The contest lasted for twenty-one days; when Karta Viriya's people were all slain. Parasu Ráma now took counsel with Nareda as to the expediency of fighting with Karta Viriya, when Nareda observed that the adversary was the *Chacra*, and that specially for the purpose of killing the incarnation of that weapon he (Parasu Ráma) had been born. Encouraged by this information Parasu Ráma came to the personal contest. It continued for seven days; and, at the close, when Karta Viriya was injured and disabled by the arrows which had been poured in upon him, Parasu Ráma came to close quarters, and with his axe chopped off his five hundred arms. Karta Viriya now made the last desperate attempt to fall upon, and thereby crush, his assailant; but in the attempt Parasu Ráma forcibly struck the monarch's head with his hand, and deprived him of life. The whole of the celestials witnessing this result greatly lauded Parasu Ráma. The queen, and the other families of the palace, who had lost their husbands in the battle, were desolated with grief; but Parasu Ráma dispatched Nareda to them, with the consoling assurance that all things had happened by superior causation (or by destiny). The whole of the said females burned themselves on the funeral pile, with the bodies of their slain husbands; and thereby obtained beatification.

Parasu Ráma returned to his mother and announced, that the pre-existing cause of enmity had been to the fullest degree avenged; and, upon receiving her commands he, in obedience thereto, returned and assumed the government of *Jambuna puri*, releasing from prison all the persons whom the late king had confined therein. While he was prosperously ruling there, the whole of the brahmans assembled and represented to him that on account of the fault, which had a reference to his

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mother, he had previously, in promise, made over the whole of the land in free-gift to them (the brahmans), and could not equitably assume the reins of government himself. Not to forfeit his veracity he determined to act up to his promise; and relinquishing the whole land to them, retired, and built himself a hermitage of branches and reeds. The brahmans however still pestered him; asking him if it was right to sell jewels, and other valuables, when he had made over every thing to them. Incensed beyond endurance he went away, and besought a territory from the sea, which he received, in accordance with his request; and there he resided. While living there RÁMA CHANDRA together with SITÁ his consort, came that way. PARASU RÁMA scolded him for taking the same name, saying, "I am RAMA, but if you indeed are RÁMA then bend this bow." The other RÁMA did so; but according to this authority (differing from the *Ramáyana*) it broke. PARASU RÁMA perceiving the stranger's strength paid him great compliments, and then, dismissing him, sent him away to *Ayodhya*, PARASU RÁMA himself continued to reside on the territory which he had acquired.

Observation.—The chasm in this manuscript (extending it appears to 41 palm-leaves), would in a literary point of view be serious, especially as the book is a copy of a poem become, as I understand, very scarce, and not to be met with elsewhere at *Madras*.

In the bearing of the half legendary, half historical, subject on the leading object of the present researches the deficiency can be briefly supplied from other sources to the following effect.

The *rishi* named JAMADAGNI, father of PARASU RÁMA, possessed the cow of plenty *Camadhenu* or *Surabhi*, and by means of this cow on the occasion of a certain hunting party, all the suite of KARTA VIRIYA were satisfied. The monarch, in consequence, considered the possession of this cow to be an object to him, and asked it of JAMADAGNI who refused it, as a matter of course, it being the cow of the gods. No solicitations or molestations being sufficient to obtain the cow as a gift, KARTA VIRIYA killed JAMADAGNI, to get at the desired treasure, by force. Hence the resentment and vengeance of PARASU RÁMA. It is probable that the missing leaves would contain an account of the birth of PARASU RÁMA. Towards the close of the poem, the brahmans remind PARASU RA'MA of the fault concerning his mother which is rather equivocally expressed, but most probably alludes to the following circumstance.

JAMADAGNI's wife, the mother of PARASU RÁMA, was named RENUCA; and one day, for a mental transgression of strict conjugal fide-

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lity, the father in anger told PARASU RÁMA to take his axe and cut off her head. He obeyed, and cut off the head of his mother, near a *Parcheri* or hamlet of out-caste people, as well as the heads of some of those persons, on their opposing his design. The father approving his proceeding, asked what reward he required, when he requested that his mother's body might be re-animated. The father consented to his request, having at the same time power to fulfil it, and gave directions to his son as to the mode in which the head and body should be joined together ; promising to re-unite, and re-animate them. In the hurry of the moment instead of his mother's head, PARASU RÁMA applied the head of an out-caste woman to his mother's lifeless trunk ; when the whole became re-animated. It is stated that on this legend the *Pariars*, (or outcastes) found their worship of various local *numina*, being none other than ideal forms of the wife of JAMADAGNI, considered to be divine as having given birth to an alleged incarnation of the divinity.

I have no doubt, that all the alleged *avatáras* of VISHNU shadow forth, each one, some great historical event ; not always possible to be rescued from the obscurity of fable. The preceding ones seem to have had their site out of India, but from PARASU RÁMA downwards, all clearly appear to have occurred within the boundaries of this country. Hence I think the incarnation of PARASU RÁMA points to the first acquisition of power by the brahmans, after their coming to India from the northward of *Himálaya*. There is however much more connected with the destruction of the *Cshetriyas*, or aboriginal rulers of the land, than can with propriety be founded on so comparatively slight an authority as this poem. The whole however will probably come under view ; and it may be safer to advance step by step, than to hazard conclusions without carrying full conviction to the mind of the reader.

It is superfluous for me to notice the oversights in this poem, by its author, as to dignity and consistency of subject. A weapon reproaches its wielder, is sent down to the earth for penance, and followed by the offended deity to overcome it there ; and the deity, without foreknowledge, is in some doubt as to the prudence of attacking its own instrument, under so formidable an appearance, until set right by that very questionable character, and meddler in all mischief, termed *Nareda* ; to which may be added the existence of a duplicate *avatára*, and the elder portion not recognizing the younger one. These noddings of intellect are however so common in Hindu mythology that they must

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not be thought strange. It is the inseparable concomitant of falsehood, that it carries, within itself, the evidence of its own character.

In the minor matter which regards the condition of this manuscript, it is sufficient to observe that it is old, and worn away at the edges. If complete it might be restored ; but, until it can be completed from some other copy, it may lie over for the present. The abstract given will suffice for every valuable object of these investigations. It is briefly mentioned in Des. Catalogue, Vol. I. p. 333, and therein termed " a prose narrative."

3.—*Tanjavur Charitra or account of Tanjore, No.* 122. *Countermark* 325.

The book commences with the mention of the appeal of Chandra Segara Pandiyan to Vijayagara, and the sending of Nagama Nayakek to repel the invader of the *Pandiya* kingdom, that is Vira Segara Chola ; whose invasion was thereby nullified, and his own dominions, the ancient *Chola* kingdom, conquered. Over this kingdom Chevapa Nayakek was appointed viceroy in consequence of his having married Murti-yammal the younger sister of Tirumalamma, the wife of Achyuta deva-rayer ; this viceroyship being the dower. He built, and improved, various fanes. His son was Achyutapa Nayadu. His son was Raghu Natha Nayadu. His son was Vijaya Raghava Nayadu who built a new fort at *Tanjore*, and made many other improvements. He built a *Mantapa* at *Mayuram* (perhaps *Mayaviram*), he daily fed 12,000 brahmans, and eat himself afterwards. In a rainy time he was advised to cease doing so ; but he maintained that his own household could not be allowed to eat, till the brahmans were fed ; and when an entire want of fuel was stated to exist, he ordered every wooden material about his house to be taken down or pulled to pieces in order to supply fuel. In three days this supply was exhausted ; he then directed all the vestments in the palace to be dipped in oil, and made use of for fuel. At this time a most valuable jewel became missing from the nose of the female idol in the *Sri-rangham* fane, and the head brahman was greatly molested, as being suspected of the theft. A brahman woman became possessed ; and, speaking in the name of the said goddess, said that the jewel would be found in one of the pots used by Vijaya Raghava for boiling rice ; where accordingly it was found, to the no small joy of the said ruler. In consequence he gave twenty-four thousand pagodas to the fane ; and, having another image made, the precious jewel was put in its nose, and sent in state to the shrine. He daily went to that fane, before breakfast, keeping 50 bearers as station-run-

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ners to carry him. Choka Natha of *Madura* sent an embassy to demand a wife of the family of Vijaya Raghava, which was refused, in anger: and the reason stated to be, that a *Tanjore* princess married to Tirumala Savuri, from a simple preference given to her father's town, so hurt the pride of Tirumala Nayak that he put her to death; and the Tanjore family then made a vow never in future to give a wife to the *Madura* rulers. The messengers were contemptuously treated. A war was the consequence. It interrupted Vijaya Raghava's visits to *Sri-rangham;* but he built a lofty hall in *Tanjore;* and there, with his face towards *Sri-rangham*, performed his daily ceremonies. The war proceeded to the disadvantage of Vijaya Raghava, because of certain incantations, with pumpkins, performed by a brahman, at the request of the *Trichinopoly* king. When the fort of *Tanjore* was assaulted, Vijaya Raghava made preparations for the combustion of the females of his palace, lest they should fall into the possession of the adversary. That combustion took place; but not until the crowned queen had sent off a nurse with a young child, four years of age. Vijaya Raghava became reconciled to his son Manara; and the latter fell in a personal contest, hand to hand, with the commander of Choka Natha's troops. The ruler Vijaya Raghava personally engaged in the contest, and is stated to have requested that musketeer's might not fire on him; as, if he so died, he could not obtain beatitude. He was killed (as he preferred) by the sword. An apparition of himself fully attended as usual, came to the gates of *Sri-rangham*, and demanded entrance, which was conceded; under an idea that he might have made peace with the ruler of *Trichinopoly*. After the usual ceremonies had taken place, nothing more was seen of him, and the circumstance being reported to Choka Natha the king, he observed, that it was because of his being a very great devotee of the god. He gave prompt orders by post for the performance of all funeral ceremonies to the bodies of the deceased; and then assumed the whole of the country. He confided the charge of it to Alagiri, the child of the nurse, by whom he himself had been reared, being his foster brother. Meantime the nurse that had fled with the child of Vijaya Raghava remained at *Negapatam;* the child passing as her own, till it was twelve years of age; when Vencana a *Niyogi* brahman, a *Rayasam* or secretary of Raghava, heard of the matter, and went thither to see the child. In the course of twelve months he assembled about a hundred dependents of the late Vijaya Raghava; and, taking the nurse and child, proceeded with these, and those dependents, to the *Visapur* padshah where they met with a favorable reception, and a promise of aid; being, how-

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ever, kept in waiting for a short time. In the interval ALAGIRI, to whom the fort of *Tanjore* had been confided, affected airs of independence by writing on terms of equality to CHOKA NATHA; and when reproved for doing so, he returned no answer. CHOKA NATHA was deeply displeased; but restrained, for the time, any expression of anger; considering that ALAGIRI had strengthened himself and could not be assaulted without mature preparation: under these circumstances the Mahratta chief approached. He was sent by the *Visapur* padshah, with a small force to reduce ALAGIRI, which force he increased by auxiliaries, derived from his two brothers at *Bangalore*, and *Ginjee*. ALAGIRI went out to meet the invaders, and a pitched battle was fought, with considerable numbers engaged; when 400 Mahrattas, and 500 of ALAGIRI's people fell; and ALAGIRI being quite unable to inspirit his people, so as to maintain the engagement, these fled, without looking behind them, till they reached the fort of *Tanjore*. Thence ALAGIRI sent a supplicatory letter to CHOKA NATHA of *Trichinopoly;* but the latter guided by pride, and resentment (rather than by policy) refused to interfere, or send any aid. ECKOJI now laid siege to *Tanjore* and VENCANA, the aforementioned *Viyogi* brahman, it seems, was inside the fort, busied in promoting disaffection. The manuscript states that ALAGIRI finding himself in danger of being arrested, and imprisoned in consequence of the machinations of the brahman, fled, with all his family and immediate dependents, by night, and took refuge in *Mysore*. In consequence ECKOJI had the son of VIJAYA RAGHAVA mounted on an elephant; and the said son, named CHENGA MALA DASU, made a public entry into *Tanjore*. ECKOJI committed the ceremonials of his being crowned to the *Niyogi* brahman; and retired to his troops without the walls. The ceremony of crowning took place. Subsequently the nurse pointed out the spot, in the palace, where the treasure, accumulated by the young man's ancestors, had been deposited; whence were taken twenty lacs of pagodas, and six lacs of pagodas in jewels. With this treasure, a portion being reserved for the newly installed king, munificent donations were made to ECKOJI, and others who had been concerned in the restoration. To defray the expenses incurred by the troops, ECKOJI received the districts of *Combaconum*, *Manarkoil*, and *Papavinasam;* the revenue arising from them to be so applied. It being customary for a king to have a *Dalavayi*, or prime-minister, the general voice was in a favor of an appointment of the *Niyogi* brahman, named VENCANA to that office, and arrangements to that end were being made; when the young man, consulting his nurse, whom he regarded as his mother, she strongly urged the appointment of the *Chetty* (or

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merchant) who had protected them in their distress, and this advice prevailed. The *Niyogi* brahman, bitterly disappointed, counselled Eckoji to assume the country, which he declined to do. At length, however, by repeated solicitation, Eckoji explained to him that by such a proceeding he should incense the padshah, and endanger the lives of his father, and kindred. While engaged in conveying secret information of the state of things to his kindred, news came of the padshah's death; and Eckoji, being exempt from fear from that quarter, next directed his precautions towards *Trichinopoly*, inquiring if he had to anticipate opposition thence. The brahman told him not to fear, but simply to come with his troops and he (the brahman) would insure him the fort; perhaps without firing a shot. In the fort the brahman busied himself with magnifying the anger of Eckoji concerning arrears unpaid; and on the intelligence of Eckoji's troops being in motion the panic was wrought up to such a pitch, that the young man fled, and thought himself happy in receiving from the poligar chief of *Ariyatúr* assurances of hospitality and protection. Eckoji entered the fort without opposition; and from that time downwards his descendants ruled. Their names are mentioned. The names of the children of Chenga Mala Dasu, and some of their marriage connexions are added. They received fiefs first from Choka Nátha; and, at a later time, when *Trichinopoly* had been taken by the Mysoreans, these also extended protection to them. During the time of Tippu sultan the king of *Candi* sent for some of the existing dependents; married them to his relatives: and gave them fiefs in *Ceylon*. At the time when the manuscript was written, a descendant of Vijaya Raghava was living in the village close by the fane of Jambukesvara. With the mention of this circumstance and the statement that such is a full account of *Tanjore*, the manuscript ends.

Remark.—This manuscript is in a very good state of preservation, and by consequence does not need to be restored. It is historical, and valuable. The opening portion very clearly connects the close of the *Chola* dynasty with the commencement of the rayer's acquisition of that country, and fixes the time to the reign of Achyuta rayer. This is an important point gained; and one which I had not before met with. The native line of viceroys from *Vijayanagara*, become princes by the fall of that capital, is another acquisition. The other events confirm or explain the statement contained in the Telugu manuscript, translated and published in the second volume of oriental manuscripts, with some variations; as must always be expected in two distinct, and independent narratives of the same events. On the whole, I consider this document

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very valuable, as a contribution towards the history of the *Tanjore* country during the whole of the 15th and 16th centuries, and as such I strongly recommend its full translation.

Professor Wilson has entered this manuscript in his Descriptive Catalogue, Vol. I. p. 310, Art. XIII. He mentions two copies, but I have only met with one* and that one is complete. The notice of the contents which is given in the catalogue, is entirely wrong; and if it do not proceed from a mistake in having classed together two different works as two copies merely of the same work, the error is otherwise unaccountable. With the title of *Tanjawur rája Cheritra*, the notice entirely relates to the viceroys or princes of *Madura;* of which the account given is correct, as far as it proceeds, and must necessarily have been deduced from some other authority; but it is entirely incorrect as any exhibition of the contents of this manuscript. I am however too sensible of the difficulties attending these researches to consider the error as any otherwise than unintentional, and if the native assistants of Colonel Mackenzie gave to Professor Wilson so false a representation of the contents of this manuscript (being moreover Telugu brahmans by birth) they alone are inexcusable. I had made my own abstract before seeking out the document in the catalogue, and comparing the two notices.

4.—*Tanjawur Charitra, (or an account of Tanjore,) No.* 121. *Countermark* 316.

The above is the English title on the cover, and a Telugu title on the other cover is *Tanjawur rajalu purvottaram*, or an ancient record of the kings of *Tanjore*. Both these titles are wrong. On a palm-leaf inside, the book is entitled " an ornamented poetical acount of the four gates of the fort of *Tanjore*." This title fully and accurately describes the contents. It contains merely exaggerated descriptions of the four gates; with such inventions connected therewith, as are natural to the imagination of a native poet. By consequence, whatever may be its value as a poem, it is worthless in any historical point of view. There is a very slight deficiency at the end of the first section—(on the first gate)—apparently of a few stanzas: for the rest of the manuscript is complete; and, though old, yet it is in tolerably good preservation. At the end there is a short poem appended, containing praises of Vishnu; so much may suffice for this book.

Note.—I do not find this manuscript entered in the Descriptive Catalogue, as a distinct work; and therefore conjecture, that it must have

* See the following article.

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been classed by mistake as the duplicate copy of the preceding manuscript. Indeed I have scarcely any doubt to the contrary.

5.—*Maliyadri Narasimha Chandasu, (or a Treatise on Prosody, dedicated to Maliyadri Narasimha, a form of Vishnu,) No.* 94. *Countermark* 487.

This work which attracted my attention from having the word *Charitra*, or history, (erroneously written in English letters for *Chandasu*) on the cover, is by KAVI-KETHANI, and treats on the art of Telugu poetry; giving the laws that should guide the construction of the different kinds of metre. It is of some length, in a beautiful hand-writing, and in good preservation. The poem is valuable, on the subject to which it refers; but does not bear on the leading object of this investigation.

The work is briefly entered in the Descriptive Catalogue, Vol. I. p. 353, as a "Treatise on Telugu prosody, by LINGAYA MANTRI of *Veylatur*." This name probably designates the author's patron.

Manuscript Book, No. 33. *Countermark* 787.

Section 1.—*An account of the Chola-rájas.*

VAYAL VARZI ADITTA CHOLAN was crowned at 16 years of age at *Caliyur*, west of *Trichinopoly*. He confided the government to a minister, and occupied himself in the worship of SIVA. He fostered the *Saiva* religion. A wild elephant greatly troubled the country. A hundred men were sent to take it; and the elephant, being pursued, met in the way an ascetic, bearing a garland of flowers sacred to SIVA, which it seized and tore: the ascetic greatly incensed killed the 100 men, with an axe which he carried, and also the elephant. The *Chola* king, hearing of the circumstance set out with a force to destroy the adversary; but on coming near, and seeing only a devotee of SIVA, he kept his followers at a distance, and alone approached: he addressed the ascetic in terms of great humility. The ascetic was so overcome with sorrow at having killed the elephant and people of so devoted a follower of SIVA, that he took the king's sword to kill himself, which the king prevented; and a dispute ensued, which should kill himself. The king because his people and elephant had offended so devoted a votary of SIVA, or the ascetic, because he had killed the elephant and people of so exemplary a king. As a child was born to the king on that propitious day *(Suba-dina)* the child was called SUBA-CHOLAN who being installed by the care of his father, the latter died after ruling 350 years. SUBA-CHOLAN married and came to live at *Jambhu kesva-*

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ram, where he ruled 35 years. Some fable follows, about the birth of JAMBHUKESVARER, the tutelary god. The son of SUBA-CHOLAN was called VARA GUNA CHOLAN. He dedicated his wife to the service of the god, in the fane of JAMBHUKESVARER. He led her to the fane by the right hand, and soon after all her body except the right hand was found to have been taken into the image. VARA GUNA, considering that he had taken hold of this right hand, earnestly inquired what crime he had committed, that he should be so marked. Soon after the hand also was drawn in. After some time the god, in the shape of a brahman, appeared to the king; and reproaching him for offering up his wife, invited him to make a sacrifice of himself also, which he is stated to have done, when he rejoined his wife on a celestial car, and both acquired beatitude. He ruled 75 years. PUGERH CHOLAN formed the town of *Uriyur* and ruled therein, with great credit, for 60 years. By the advice of his *mantiri* (or minister) he engaged in an inroad on the *Chera* king; in order to get plunder, with which fanes and brahman choultries, might be built, and fame in the world acquired. The *Cheran* repelled the invasion, and the *mantiri*, who was also general, only just escaped with his life; but, to make it appear as if he had conquered, he brought a hundred skulls and shewed them to the king. Among these heads one was discovered to be that of an ascetic, from having braided hair; at which circumstance great grief arising and the loss of the kingdom being feared, the head was put into a case of gold. A fire being kindled the king prepared to commit himself to the flames along with the head; but SIVA appeared, on his bullock vehicle, and told him his devotedness was accepted, that the fault of the war was his minister's, not his, and commanded him to live prosperously. At his own request, notwithstanding he was beatified, holding the said skull in his hand. Hence his epithet *Pugerh Cholan* or "the praised." KRIBALA CHOLAN succeeded, and became accomplished in knowledge. Instead of taking one-fifth as his predecessors had done from the cultivators he contented himself with one-sixth part. He acquired great ascendancy, and ruled with great equity. By reason of it, the tiger and the cow rested in the same shed; the cat and the rat dwelt in the same place; the snake and the frog were like mother and child, (symbolica, language). Thus his people were without strife, or divisions. Injustice was unknown. Notwithstanding, the king fearing neglect on the part of his ministers, or servants, had a bell erected between two pillars in the public street, proclaiming that if any one was aggrieved, it was only necessary to sound the bell, and the king's attention to the case would be given. He thus ruled with great prosperity until 64 years of

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age, without the alarm-bell of justice having been even once rung. After his 64th year he had a son born to him. He greatly rejoiced and distributed gifts, on having a child born in his old age. VITHI VIDANGAM was the name of his son; and the usual education was given him. About this time an incarnation of various celestials took place in the form of a deceptive cow. (The description is here translated because it may be of service in understanding other symbolical language in other books.) "PARVATI and PARAMESVARER on the bullock vehicle, BRAHMA, VISHNU, and the remaining 33 crores of deities, the 48 thousand *rishis*, the *asuras*, the *mahá sactis* (female powers of gods), setting out from *Cailasa*, came down to be incarnate on earth, in the following form. The four *Vedas* became the four legs; BRAHMA and VISHNU, the two horns; the sun and moon, the two eyes; the *Vindhya* mountain formed the body; (*Para Sacti*) the female energy of the supreme *Brahm* (or first cause) became the abdomen; D'HERMA DEVATI (the goddess of the air) became the udder; the *svá-loca*, the *svá-miba*, the *sva-rúba*, the *sva-uchiyam* (four degrees of beatitude) became the four teats. VAYAVU (god of wind) became the tail; the atmosphere (*acasam*) became the two ears; LACSHMI became the womb; the sea became the urine; the eight serpents (at the eight points of the compass) became the intestines; wisdom, was the milk; thus deceptively (or symbolically) a cow was formed, and YAMA (death) was its calf." This description is quite sufficient to prepare for symbol, and exaggeration, in the incident to be narrated. This cow, with its calf, went from the fane of *Tiyágara Swami* to bathe and, when returning by a certain street, the king's son VITHI VIDANGAM was making a public procession. The cow and calf became separated in the crowd, and the calf, being bewildered, got under the chariot of the king's son, and was run over by the wheels, being thereby cut in two. The king's son was greatly alarmed, and meditated on TIYAGARAR, (a name of SIVA in the form worshipped at *Tiruvarur*.) The cow went all over the town seeking for the calf, and on finding its remains, put both halves together, and sought to give it milk. As it would not receive any, the cow arose and wept tears. The alarm of the king's son continued. The cow went to the justice alarm bell and rung it, on the hearing of which the king KRIBALA CHOLAN swooned. On recovering he directed his minister to go and see what was amiss. The grief of the king, and of his wife the young man's mother, is described at length. The wife suggested as a remedy that she would go, and fall under the chariot wheels, and be cut in two by them, as an expiation of the crime. But the king determined that the son himself however precious to them, must in that same manner

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perform the expiation. In consequence he summoned a hall of audience, and therein formally commissioned his minister to go and see justice so rendered. The minister set out in state; and, on informing the young man of his orders, the young man gave his consent. The minister was in a sad dilemma, regretting on the one hand to kill so intellectual a young man, and bring on himself the guilt of blood-shedding, and on the other fearing punishment from the king, if he disobeyed orders. To extricate himself from the difficulty he slew himself with his own sword. The king's son being astonished continued his meditation on *Piyágarar;* expecting some further interposition in his behalf. The king was embarrassed at the double accumulation of evil. His wife blamed him for not listening to her first suggestion. The king rejected it as not good; and appointed the minister's son to succeed to the crown. The king set out, surrounded by a multitude of deeply-grieving people till he came to his son at *Tiruvatur.* The son remonstrated on the advantage that was about to be given to envious neighbours, such as the *Pandiyan* and the *Cheran.* But the king considering that, if he did not sacrifice his son, there would be no rain, and no crops, ordered the chariot to move on, which ran over the young man, when prostrate on the ground and cut him into two pieces. The people greatly rejoiced at the spectacle. The two pieces of the king's son were presented before the cow to its great joy; and the crime of slaying the calf was expiated. The king next considered that he had now to expiate the sin of having occasioned the death of his minister. He accordingly was about to strike himself when the aforesaid TRIMURTI and other gods, composing the illusive cow, stayed his arm; and at the same time, raised to life again the minister and the kings' son. The son was installed under the title of BHU'PÁLA CHOLAM. The gods decreed that the old king, as a reward, should have the pleasure of seeing his son rule with himself. Afterwards without being exposed to the pain of any future birth, the king (for his merit), the king's wife, and the minister also, received final beatitude. On account of his long reign, distinguished by so many virtues, the gods ordered him to be commemorated by the title of *Kribala Chola,* or "the gracious ruler:" he ruled eighty years.

BHU'PÁLA CHOLA, being crowned when sixteen years of age, and having married when twenty-five years old, exceeded his father in beneficence, and prosperously governed. In a hunting excursion he discovered a large chasm which consumed and wasted the water of the *Caveri* river. He directed a great many men to be employed to fill it up; all their efforts to fill it up were unavailing. Though much money

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was expended and every possible method taken, yet the chasm still swallowed up the *Caveri* as before. The king resided eight years in the neighbourhood; the better to superintend the work. A rishi, living near, told the king, that his labour was in vain, seeing that for some cause the *chacra* of VISHNU had entered the earth there, and by consequence the remedy was that either some enlightened king, or else some virtuous *rishi* (or ascetic), must enter the chasm, and be seated beneath on the *chacra*, when the gulph would close. The king took leave and returned to his town; where he assembled his council and declared what he learned. After many donations, he proceeded in state, with the intention of casting himself into the chasm. The minister told the *rishi*, that if the king plunged into it, the same would be dishonor; but that if he (the *rishi*) entered, it would be to him lasting fame. The *rishi* accordingly entered the chasm which immediately closed. A fane was built on the spot called *Tiruvala anchur*, (or the sacred whirlpool turning to the right hand.) The king and his suite returned to the palace; where he prosperously ruled, but the *Caveri* now did damage, by overflowing its banks; and the king went to the wilderness, and did penance six years, on that account; when SIVA, sent a shower of mud, which raised the embankment, and kept the river within its proper channel.

A certain chief by the favor of RANGA SVÁMI (VISHNU) built the fane of *Sri Ranga*, with the spoils which he had plundered from the people even to the extent of snatching away the *táli*, or sacred token of marriage. Many laborers were employed, and a great balance remained due to them, which the said chief had not the power to defray. He in consequence inveigled them all into a boat, promising to pay them in the middle of a branch of the *Caveri;* and, when there, he upset the boat, and they all perished; but as this was a sacrifice to RANGA SVÁMI, all the laborers so sacrificed obtained beatification. Hence the spot acquired the name of *Colidam* (corrupted into *Coleroon**).

The king, expending a great deal of money, had the *Caveri* conducted to the westward of *Combaconum*, and opened channels for irrigation to a great extent around; effecting a communication between the *Caveri* and *Coleroon* rivers. Of the additional produce so obtained, he took 1-6th, and gave the rest to the people. At *Combaconum* he built many fanes and prosperously ruled. His reign lasted 70 years. He had no son; but his wife was three months pregnant. The *Pandiyan* took advantage of this time to attack the kingdom, and the aforesaid *Chola* king being worsted, took refuge with *Cumbhesvarer*, and did penance in

* This is a current tradition as to the origin of the name of the *Coleroon;* the meaning of *Colidam* is "the place of slaughter."

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the shrine sacred to him; and after a time, he obtained beatification. As he had done so much benefit to the country in the embankment of the river he was called CARI CANDA CHOLAN.

APPENDIX.

The *Chola rajas* were so called because of their being of the solar race. (The derivation of *Chola*, from *Surya*, is not clear.)

Uttunga Cholan; Kulottunga Cholan; Tirumudi Cholan; Aruntapa Cholan; Rajendra Cholan; Manunithi Cholan; Ala peranta Cholan; Vara-guna Cholan; Ala peranta Cholan; Ariloru kadamai kondai Cholan; Anatana Cholan; Cadu-vetti Cholan.

Another list of the *Chola* princes is given, with the explanation of the names; and shewing three different names sometimes given to the same individual. The period of reign, in all, is too great. There were in all 23 kings of this race it is said. After CARI CARA CHOLA the race ceased.

Remark.—The preceding paper is of importance in many points of view; and the origin of the fane at *Seringham*, as herein stated, needs to be compared with other documents.

Section 2.—Discourse between a Tiger and a Cow.

This account is either a mere fable, or else a symbolical account of some transaction occurring near *Conjeverám;* in which a cow seized by a tiger pleaded for a loan of life, on certain reasons alleged, promising to return on a fixed day. The tiger gave the required leave, and the cow punctually returned.

The section is incomplete; and since it professes to be translated from the Tamil, which original work, if I mistake not, is found in the collection, any consideration of it may be deferred till that work comes under notice. This fragment, to the best of my judgment, is useless.

Section 3.—Abridged account of ISVARA, VISHNU *and* BRAHMA.

This paper contains a description of the divisions, and residents, within the regions of *Vaicont'ha* and *Kailasa*, similar or the same, (difference of language being excepted,) to the Tamil manuscript translated and printed in Or. Hist. MSS. vol. 2. App. B. Any further notice of it here is, by consequence, superfluous.

Section 4.—Account of the temples of Cánchi or Conjeveram.

The legend of the place, as collected by CÁVELLY VENCATA BORIAH. It was a chosen place by SIVA. PARVATI shaded the sun and the moon, being the eyes of SIVA; by reason of which darkness covered the earth;

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and to blot out the fault so committed, Parvati came down to do penance under a mango-tree, at that place. Siva sent various rivers, the origin of which are mythologically stated.

Visvacarma built a temple; and after many intermediate matters (which however are not stated) in the time of Crishna rayer, even as he had rebuilt many other temples so he rebuilt the fane of *Ecambarisvara.* There are other mythological or *pauranic* statements of the foundations of other places, based on fables concerning Brahma, Vishnu and Siva. At a later period there is mention of four towns around, to which roads led from *Conjeveram;* that is first, *Mahabalipuram;* second, *Devalapuram* to the south; third, *Virinchipuram,* and fourth, *Narrayanapuram,* (first, *Vaishnava;* second, *Saiva;* third, *Saiva;* fourth, *Vaishnava.*)

Vishnu born as Nareda introduced the *Bauddha* system, to expiate which fault, he was required to do penance at *Conjeveram.* The *Jainas* spread through the country, and had a settlement near *Conjeveram.* Sancaráchārya came thither, and overcoming the *Jainas* in disputation re-established the Hindu religion, according to his own tenets. There is still however a small town near, called *Canchi* of the *Jainas.* Another existing evidence of the ancient prevalence of the *Jaina* system at this place is, that in the walls and edifices, built by Crishna rayer, images of the *Jaina* system are wrought in with the other workmanship.

Brahma performed a great sacrifice at one of the sacred hills at *Conjeveram,* in the fire of which Vishnu, as Varada rája, was born; (being the form of Vishnu worshipped in the *Vaishnava* fane at *Conjeveram.*) The elephant of Vishnu gathering lotus-flowers from the tank, had its legs bitten off by an alligator; and Vishnu slew the alligator with his *chacra:* (an event commemorated in processions by carrying round the image of an elephant without legs.) Notice of the different *vahanas* or vehicles, used for the processions of the image of Vishnu, at the great annual festival in the month of May.

Notice of the images within the Saiva fane of Ekambèsvara.

The origin of the place is lost in the remoteness of very ancient time. The image of Camácshi was originally of clay. Three towers and the inner shrine were constructed by Triyambaca Rayalu. In one shrine there is an emblem of Siva at which Rama (Chandra) performed homage, in order to expiate the sin of killing the racshasas of the country. There is also an image of Perumal (Vishnu) to commemorate the cure of Siva, (after swallowing poison with the *amrita* in the *Curma avatara.*) Brief mention of other images connected with similar legends. A repetition of the fable connected with the mango-tree, men-

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tioned at the beginning. Some porches and shrines were built by Tenagara-pillai of *Tanjore*. Other notices of differentl ocalities of the fane. The hall of a thousand pillars is built over the place where was the pit in which Brahma performed his great sacrifice; there is a sacred pool in the midst. In the *Barata Candam*, or continent south of Mount *Himálaya* there are one thousand and eight fanes; of these one hundred and eight are special, and of these latter twenty-eight are within the district of *Conjeveram*. The names of these twenty-eight fanes are given. Next is given a specification of sacred pools *(tirt'has)* connected with the said fanes.

Notice of the Ammen-kovil, or fane of the local goddess.

The shrine was built by Vira deva maha raja. A tower was built on the south side by Pallala Rayudu. To the west of the goddess' shrine there is an image of Sancaráčharya, also of Durvasa rishi. There is a golden image of Camacshi, termed *bangara* (the golden). An image of Santana Ganapati paid homage to by the childless, who desire to have children: other minute details. Just before the spot, on which the image of Camacshi is placed there is a chasm, hollow, or cavern, in the earth. Sancaráčharya is traditionally stated to have concealed the image therein for greater safety; and it is popularly reported that the original Camacshi is still hidden therein.

Detail of worldly power.

The names of a few monarchs are given, coming down to the latter rayers, and *Gajapatis*. Lengthened periods are ascribed to the earlier rulers (gathered from the *Puranas*), but nothing is given that can add to or correct other information, on these subjects.

Rulers at Conjeveram.

Buda-linga-paiya.	Ali Murad Khan.
Julu pubar Khan (i. e.	Davud Khan.
Zulfecar Khan.)	Sadulla Khan.

Here the writer is more at home; a notice is given of the events connected with the Muhammadans of *Vellore* and *Arcot*, through the wars in the Carnatic, and down to the settled rule of Muhammed Ali. It is brief considering the multiplicity of the transactions; but may have its merit, as a testimony written from tradition, near the time and place of the events recorded, and by a native, acquainted with native opinions.

Cánchi Mahatmyam.

Another brief version of the legend noticed at the commencement. That is to say Parvati shaded both eyes of Siva which produced dark-

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ness over the world, and troubled both gods and men. As a punishment for this "legèreté" PARVATI was sentenced to become CÁLI, and then to go down to earth to do penance, which took place at *Conjeveram*. After acquiring merit by that penance, in which her form included several rivers, SIVA asked what gift she required, and the reply was, that he would come and marry her at that place. To this request he consented; and, when he came, he was accompanied by BRAHMA and VISHNU; the former of whom performed a great sacrifice. SARASVATI and LACSHMI were born from the eye of PARVATI; and the marriage between BRAHMA and VISHNU and their consorts was celebrated at the same time, as the marriage of SIVA and PARVATI. The place hence acquired great celebrity. The *rishis*, who were present at the ceremony, each one established an emblem of SIVA bearing his own name; and on the eight points of the compass, there are eight *Durgas*, as guardians. There is also specially a fane of *Bhairava*, a ferocious form of SIVA.

Remark.—Any information connected with *Conjeveram* acquires importance from the celebrity of the place, and its great influence as a metropolis of idolatry. The legend of PARVATI shading the eyes of SIVA is *pauranical;* but I think it deserves special notice, though perhaps not in this place. If I understand the import aright it designates something differing from any eclipse: but I would wish to examine the subject in connexion with other records before offering any opinion. The circumstances concerning the *Jainas* tend to elucidate some parts of the *Chola patayam*, and it would seem as if SANCARÁCHARYA were the *Saiva* teacher therein referred to. The antiquity of the structures at *Conjeveram* cannot be great, since they are posterior to the time of SANCARÁCHARYA; but that the place had some little note under early *Chola* kings, before the ascendancy of the *Jainas*, seems conjecturally probable*.

This paper has been restored from small writing, and pale ink, to a more permanent form.

Section 5.—Account of the Setupatis or feudatory chiefs at Ramnad.

This section was before restored in Vol. I., for reasons stated in the accompanying abstract then given. See 1st Report. Art. B.

* The king of *Kánchipura* is mentioned in the Samudragupta inscription at *Allahabad* as *Kanchiyaka Vishnu*,—that being the title of the race then ruling there.—J. P.

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Book, No. 49. *Countermark* 739.

Section 8.—*Account of the Vellugótwáru, descendants of the Vencata-giri rája, with an account of Vencata-giri in Telingana.*

Stanza. The *Velma* race were born from the feet of Vishnu.

In the village of *Anumanagal* a son of Sheyur Polu Reddi of the tribe of *Anumagantu,* with his servants named Resan, when ploughing a waste piece of land, discovered a hidden treasure and an aerial voice was heard, telling the master (Shevi-reddi), that if he offered a human sacrifice he might safely take possession of it. While in great doubt, his servant Resan voluntarily offered to become the sacrifice, on condition that the Reddi should engage on behalf of himself and of his posterity, that he and they would take the cognomen of Resala, and always marry the first wife from out of his (Resan's) pariah tribe. To these conditions the Reddi assented; and, offering his servant in sacrifice to Bhairava, took possession of the treasure. At a subsequent period while surveying his now very extensive fields, a storm came on, and while he stood under a tree a thunderbolt descended close to him, which he took up without fear, and then the hamadryad of the tree appeared to him, and made him great promises for the future. Two of his inferior workmen had taken refuge under the same tree, and unseen by him, had seen and heard what passed; the report of which they carried to the village, where it was much talked of; and at length reached the ears of the *Ganapati,* or prince of the country, who sent for Shevi-reddi, and after flattering distinction gave him certain banners, and ennobled him as feudal lord of a country producing a lac annually. He also received the title of *Pillala marri Bétála Rávu.* From the *Bétála,* or *hamadryad,* before mentioned he also, received certain immunities of a super-human order.

2. He had three sons, named respectively Dáma Nayadu, Prasaditya Nayadu, and Rudra Nayadu. Two were much distinguished. Dáma Nayadu, the eldest, by skill in the use of the sword, by great advantages obtained over others, and the acquisition of wealth and honors. The second Prasaditya was an officer of authority under Ganapati Deva Rayalu; and had a hand in the circumstances of the succession after his death, whereby the royal authority at *Orúganti* devolved on Pratapa Rudra.

3. The aforesaid Dáma Nayadu was the head of his race. Two of his many sons, by name Vennama Nayadu and Sabbi Nayadu, were most distinguished.

4. Vennama Náyadu became head of the race. His son was Yiradácha Nayadu who, with his cousin, son of Sabbi Nayadu, were

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successful in their incursion against neighbouring places, extending to *Canchi*, and to the *Pandiya* kings. The Mussulmans are also mentioned as beaten in defence of another chieftain. The son of VENNAMA named SINGAMA NAYADU, became head of the race, and was slain before the fort of *Jalli palle.*

5. His two sons ANUPOTA NAYADU and MÁDAH NAYADU assembled a great force, and overcoming all enemies, carried their power to an increased extent, adding to the fame of their race, and distinguishing themselves by donations to the brahmins. An extravagant account is given of the number of rájas conquered by them, the Chalukyas being among the rest, and also the forces of the *Gujerati* rája. The two chiefs ANUPOTA and MADAH divided the country into two parts, and ruled in distinct towns, each one over his portion ; the first in *Rajakonda* and the second in *Devakonda.*

6. The son of MÁDHU named PEDDU VEDA GIRI NAYADU, added to former conquests, and acquired additional trophies.

7. PEDDA VEDA GIRI NAYADU had two sons, named RÁMA CHANDRA and CUMARA MÁDHA NAYADU, who made some conquests.

8. The sons of CUMARA MÁDHU were CHINNA VEDA GIRI N. and LINGAMA N. The father was slain by another chief, and LINGAMA N. slew him in return, who also overcame some others.

9. LINGAMA NAYADU's son was PURVATA NAYADU whose son was LINGAMA NAYADU.

10. The race is carried forward, through a few other names.

11. Some strifes of neighbouring feudal lords.

12. Records assistance rendered to the rayer in suppressing some opposers at *Chánnapatnam.*

13. SINGAMA NAYADU was versed in learning.

14. DIMMA NAYADA is said to have conquered the *Gujerat, Chola* and *Pandiya* rajas.

15. DHURMA NAYADU conveyed to his posterity the title of *Ravu-varu.*

16. The succession of the race is carried on down to 28 VENCATADRI NAYADU, who ruled at *Vencata-giri*, and in his time the name of the *Vencata-giri* kingdom originated. The name of that place from books and inscriptions is found to have been *Kal mali*, from the name of a local goddess worshipped by a few cottagers. One named GOBARI BUKHA rája had built a fort and resided there; he was driven away by VENCATADRI who took possession, changed the name of the *Sacti*, and caused it to bear the name of *Vencata-giri*, from VISHNU worshipped at *Vencata-challa (Tripetty)*, distant four *ámada* or *kadums* (40 miles).

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His son was RAYAPA NAYADU who succeeded to the government, 29 down to 31. Some other names down to YASAMA NAYADU, and SINGAMA NAYADU, by whom a great battle was fought with other opposing chiefs in a plain near *Utra Melur*, in which they gained a victory, Sal. Sac. 1523, (reference to another book called *Sasamalica*, No. 8,) its substance given here. (The scene was in the Tamil country, *Madu vantaca*, being mentioned as near the place of combat.) The Muhammadans were mingled up in the affair, in connection with *Ginjee* and *Vellore*. Down to 34 many details are given, too complex for abstracting, among which it appears that the *Velligotivaru* were driven, from their native district by the Muhammadans, who took it into possession; that *Vencatà-giri* was a part only of the *Chandra-giri* kingdom; that the Muhammadans acquired an ascendancy, and that certain cruelties were attendant on ZULFEKAR KHÁN's incursion into the Carnatic, that *Vencata-giri* was assumed into possession by them, but by solicitations at the court of *Golconda*, a restitution of this and some other districts was made, on condition of paying tribute. Certain grants as made by persons holding privileges under AURUNGZEBE, are mentioned in the manuscript as deduced from inscriptions, one of the dates is 1618 Sal. Sac. (A. D. 1696).

35. Some other names, and date of a grant by PEDDA YASAMA NAYADU in S. S. 1620, with him the line of VELLUGOTIVARU ceased, and the race was transferred to adopted children.

36, 37. Some other details; an invasion of Muhammadans from *Arcot* who plundered and burnt, and in the disturbance many records perished; when the invasion had swept by CUMARA YASAMA NAYADU again resumed possession.

38. BANGARU YASAMA NAYADU (the present raja), his agent SETHU RAYEN went to *Madras* and procured an intervention of the Company's troops to confirm him in his authority. Details of PEDDANA and SUBRAHMANYAN the agent of BANGARU YASAMA NAYADU, leading to an awful tragedy. PEDDANA had accused SUBRAHMANYAN in the *Chittur* court of firing a village, and SUBRAHMANYAN told him that in consequence he would have him carried out by the legs dead, like a dog. In prosecution of his design, he constructed a variety of annoyances, and got up a suit in the zillah court; PEDDANA when summoned refused to appear. When an attempt was made to seize and sell his house, he forcibly ejected the officer of the court; in consequence a summons was sent by the hands of a captain of sepoys with a company under his command. PEDDANA not knowing the English customs, and from the high spirit of the *Velmavar*, had prepared his house so as to have all

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the inmates killed, and the house set on fire. On the captain making the demand of his appearance at the court to plead, he went inside and shut the door, but losing heart to transact all the tragedy, it was managed in part by a servant. The result was the murder of all the inmates PEDDANA included. The door was then thrown open. The officer grieved went away, and left the disposing of the bodies with BANGARU YASAMA and SUBRAHMANYAN; who, as they passed, spat on them, and had them carried out heels uppermost as dogs are carried, and then not buried, but merely covered with a little earth, exposed to beasts and birds. The *Chittur* court had an examination of the outdoor servants but no guilt attached to them. The manuscript leaves off without any mention of the death of SUBRAHMANYAN which is otherwise known to have since occurred by a cancer on his back slowly and with extreme torture. BANGARU YASAMA is said to be still alive.

Remark.—The preceding abstract is not much more than an index. A translation of the entire manuscript may be made by me another time. A notice of the manuscript is entered in the Des. Catal. Vol. I. p. 306. It is more than usually correct as far as it goes, and will be found in most of the leading points to harmonize with the foregoing outline.

D. MAHRATTA.

1. A roll of country paper, without title, mark or number.

The contents of this roll consist of copies of three letters addressed by RAGU NATHA YADAVA to NANA FARNIS relative to a disputed succession to the throne at *Poonah.* In answer to communications from NANA FARNIS, (the minister of state,) his correspondent RAGONAUTH gives him details of the strength and munitions of the subordinate rájas and chiefs, the *Nagpore* rája, and the *Guicovar*, or rája of *Gujerat*, being among the number. Various details are added as to battles, and connected circumstances. The letters are written in the midst of the circumstances which they describe; and might be of use to a historian engaged in narrating the events of that particular period, comparatively recent, but they are too minute, and local, to admit of abstract, which besides does not appear needful, since a brief index pointing to the existence of such correspondence may here very well suffice.

The roll attracted attention from its decayed and injured condition. A little trouble being sufficient to put it into a permanent form it was restored; for papers of such a sort may acquire an additional value with time.

2. Another roll, a little larger in size was found on examination to have been filled with statistical details, concerning the boundaries, pro-

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ducts, revenues, and similar matters, of the Peishwa's dominions, of which *Poonah* was the capital. But being torn, damaged, transposed and in part lost, any attempt to restore it was given up; and the loss probably is not of any consequence.

3. Copy of an ancient record of the rulers of *Chandra-giri.*

Manuscript Book, No. 45. *Countermark* 735.

This book on examination proved to be an interesting (though very brief) chronicle of the *Yadava* race, which formed one of the early dynasties of rulers in this country.

The record is said to have been extracted from all the documents in the fort of Crishna rayer, relative to the rayer dynasty.

The commencement of the *Yadavá* dynasty is dated from Sal. Sac. 731, (A. D. 808-9,) beginning with Srirangha Yadava Rayala, and the dynasty is continued downwards to the foundation of the fort, concerning which there is a little, apparently fabulous, matter. The fort was first called *Deya Durgam*, by Yadava Rayalu, in Sal. Sac. 929, (A. D. 1007-8.) At a latter period one of its rulers meditated an invasion of *Vijayanagara*, but abandoned his intention on discovering the power and resources of Crishna rayer. The conquests of the latter are briefly alluded to; and the circumstance of the *Gajapati* prince, giving his daughter to Crishna rayer to cement a treaty of peace with him, is mentioned. The date of Crishna rayer's death is fixed on the 8th of *Cartikeya* month, Sal. Sac. 1452, (19th or 20th November, 1531.) In all twenty-seven princes of the *Yadava* race ruled, during 339 years, (an average of 12½ years to each.) The name of *Deya Durga* was changed to *Chandra-giri*, by one of the race, for reasons specified. The country came under Muhammadan rule in Sal. Sac. 1587, (A. D. 1665-6.) The names of these rulers are given: they governed, in all during ninety-five years.

There follows a descriptive mention of the fanes, and other sacerdotal buildings erected, or endowed, by the different rulers of this dynasty: *Tripetty* being the principal one.

Remark.—This document claims a full translation. It possesses considerable internal evidences of authenticity; and its evidence in history is required. The book is damaged though to a less degree than many in this collection. I have had it restored for the being better Preserved, pending its full translation.

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E. SANSKRIT.

Palm-leaf Book, No. 17. *Grant'ha Character.*

Copy of an Inscription on copper of Sadá Siva Mahá rayer.

Recapitulation of the lunar race, down to YAYATI; of whose line ISVARA RAYEN was born. NARASA RAYEN, TIMMAJI NARASIMMA RAYEN VIRA NARASIMMA RAYEN, CRISHNA RAYER, ACHYUTA PAYER; the two latter were half brothers, sons of VIRA NARASIMMA RAYER, by different mothers: (here some letters are lost or left out, so that there is no intelligible meaning;) SADASWA RAYEN. In his time the inscription was recorded, Sal. Sac. 1478, in the *Nala* year, in *Margara* month, on Sunday, a new moon day, and eclipse. At which time, peculiarly adapted to religious donations, certain lands and numerous villages were given by the rayer, being then in the shrine of *Vitalesvara Svámi*, on the banks of the *Tungabhadra* river, to *Ramanújáchárya* at *Sri Perambúr*, the different villages and lands being in the neighbourhood of that place. The usual sloca at the close is not given, a leaf perhaps being wanting.

Note.—It is doubtful whether the donation was to RAMANUJA, in his life time, or to a shrine first established by him; the latter from dates, and attendant circumstances, seems to be most probable.

Conclusion.

My report for the three months inclusive from the beginning of October to the end of December, 1837, here finishes. It may perhaps appear, that the abstracts, herein given, offer results of considerable importance. It is however superfluous to add any further observations to those already given, at each step of the investigation.

Madras, December 31*st*, 1837.

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